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CATHOLIC SCHOOL JOURNAL

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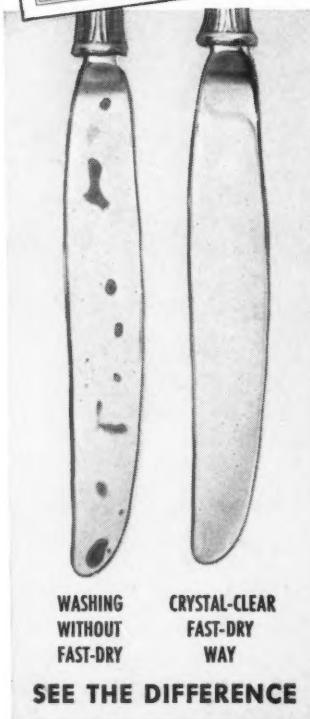
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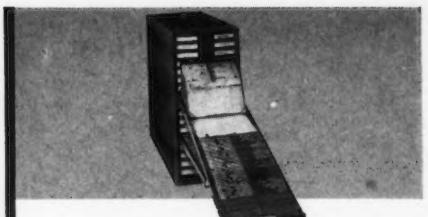
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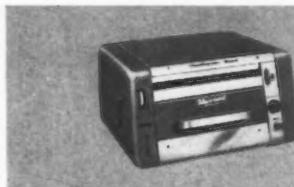
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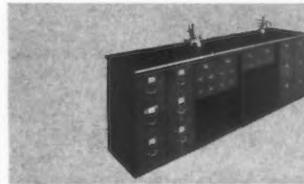
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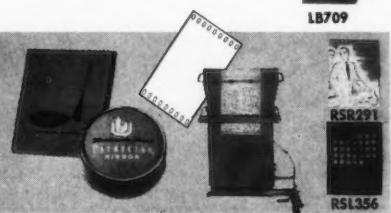
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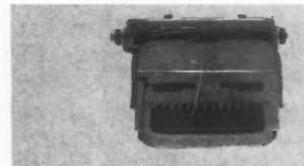
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THE CATHOLIC SCHOOL Journal

Volume 59

Number 1

January, 1959

Your Journal

With the first issue of the CATHOLIC SCHOOL JOURNAL for 1959 we wish every reader a Happy and Blessed New Year. The editors and publishers promise to serve you as well and, if possible, even better than we have been doing for many years.

The "Projects for Lent" (pages 33-37) are included this month to allow you ample time to fit them into your schedule. They are good projects for any time of the year.

An editorial deals with the vital subject of safety in the school building. Another discusses the statements of the Hierarchy on the teaching mission of the Church. This is followed by the original statements.

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Evaluation of Audio-Visual Aids

DECLAN X. McMULLEN CO., INC.

938 Stewart Ave.

Garden City, N. Y.

St. John's Catechism: The First Commandment

Released in September, 1958, Unit 23 deals with "Worship of God"; Unit 24 is devoted to "Veneration of the Mother of God." Each unit consists of a 60-frame colored 35mm. filmstrip and a two-sided 12-inch vinylite unbreakable 78 r.p.m. record synchronized with the filmstrip. On each record sleeve there is a complete lesson plan.

The procedure suggested recommends careful preparation including teacher's preview and planning designed to involve the student's "head, heart, and hands."

For example, in Unit 24 the Basic Questions with which pupils should be familiarized before seeing and hearing the sound filmstrip are listed as follows:

1. What gifts of soul did God give to Mary?
2. What gifts of body did God give to Mary?
3. What was the greatest gift God gave to Mary?
4. Why is Mary the Co-redemptrix of the human race?
5. Why is Mary the Mediatrix of all graces?
6. What does Mary ask of her children in her messages?

After an uninterrupted presentation of the sound filmstrip a "Follow-up" suggests that pupils now answer the "Basic Questions" which are also found at the end of the filmstrip. Seven "Supplementary Questions" are also listed on the record sleeve as are suggestions for guiding pupils to do their own thinking about, "How do these truths affect me today?" This is intended to stimulate each pupil to compose his own brief "prayer for the day" and his own concrete "resolution to act." Also listed on the record sleeve are some typical pupil prayers and pupil resolutions.

This preparation should supply a background of understanding so that the catechism assignment should be meaningful and more easily mastered.

Frequently, pictures in the filmstrip depict children engaged in ordinary activities of life. Obviously, this stimulates pupils' interest especially since these

By Ella Callista Clark, Ph.D.

Editorial Consultant on Audio-Visual Aids

activities are developed in such a way that they become a natural introduction to the subject matter of the unit.

For example, the filmstrip of Unit 24, "Veneration of the Mother of God" opens with pictures of a boy shoveling snow in order to earn money with which to buy a birthday gift for his mother. The accompanying sound on the record supplies appropriate interesting and clear commentary indicating that the gift he selected was a lovely miraculous medal which his mother greatly appreciated. Thus there is an easy and dramatic transition to the Mother of God and her Son who could give His Mother anything. In showing the many gifts of which she was recipient, the sound filmstrip covers the privileges and the most important apparitions and messages including those to St. Catherine Laboure, the children of La Salette, St. Bernadette, and children at Port Main, and at Fatima.

Persons who evaluated these sound filmstrips agreed that they are well organized and present clearly and interestingly important background material for the understanding of the First Commandment. Each unit costs \$15.

ENRICHMENT TEACHING MATERIALS

246 Fifth Ave.

New York 1, N. Y.

Enrichment Teaching Materials has produced three new sets of instructional materials designed to develop understanding and appreciation of major events in American history. Although these are usually understandable by the nine year old, they can also be used profitably even with adults according to opinions of the group which evaluated them previous to this report. These materials are available on approval for evaluation.

Four American Documents

I. Enrichment Records has produced a series of recordings on four famous American Documents: THE DECLARATION OF INDEPENDENCE, LINCOLN'S GETTYSBURG ADDRESS, THE BILL OF RIGHTS, and PATRICK HENRY'S FAMOUS SPEECH. These

four documents play on two nonbreakable 12-inch 33 1/3 r.p.m. (long play) records available to schools at \$5.29 per record. The group of advisers on this series includes Dr. Leo J. McCormick, president of the Catholic Audio-Visual Educators Association.

Each recording effectively presents a single historical document, either in whole or in part and read by a trained artist. In addition to the document itself the recording also includes:

1. An account of the events that preceded the writing of the document.
2. Subsequent national developments.
3. Lucid explanations of the document, and
4. Authentic songs of the people who lived in the historical period depicted.

Historical Dramatizations

II. In addition to the 24 previously available dramatized versions of *Landmark Books* (published by Random House) Enrichment Records has produced four new recordings. The new titles are: THOMAS JEFFERSON: FATHER OF DEMOCRACY, THE VIKINGS, GEORGE WASHINGTON: FRONTIER COLONEL, and THE SANTA FE TRAIL.

As in previous recordings, well-trained actors interestingly interpret the historical characters. Like the "Documents," these four recordings are on two 12-inch, long-play, nonbreakable records and are available to schools at \$5.29 per record.

Historical Color Filmstrips

III. Following 18 previously produced filmstrips, Enrichment presents the following six color filmstrip releases: GEORGE WASHINGTON, JOHN PAUL JONES, THE VIKINGS, THE SANTA FE TRAIL, MR. BELL INVENTS THE TELEPHONE, and THE STORY OF D-DAY.

Each filmstrip (1) establishes the background of the subject by relating it to historical developments, (2) highlights the event itself, and (3) emphasizes the significance in relation to the larger American story. Each full-color picture carries a discussion-provoking caption.

Each Enrichment Record, although not synchronized with the corresponding filmstrip, presents an exciting audio dramatization of the historical event which provokes interest and imagination for upper ele-

(Continued on page 6)

Audio-Visual Aids

(Continued from page 5)

mentary and junior high school pupils, whereas, the color filmstrip provides a visual presentation and stimulates class discussion.

Accompanying teacher's guides give lesson plans, "quickie" and "thinking" questions with answers, and suggested class projects.

These recordings and filmstrips, as well as the Landmark Books, represent a valuable contribution in vitalizing the study of great events in American history. Upon request, the company will send free leaflets giving detailed description of its complete offerings.

INDIANA UNIVERSITY

Bloomington, Ind.

Citizenship in Action

CITIZENSHIP IN ACTION, 24-minute 16mm. sound motion picture, black and white, cost \$100.

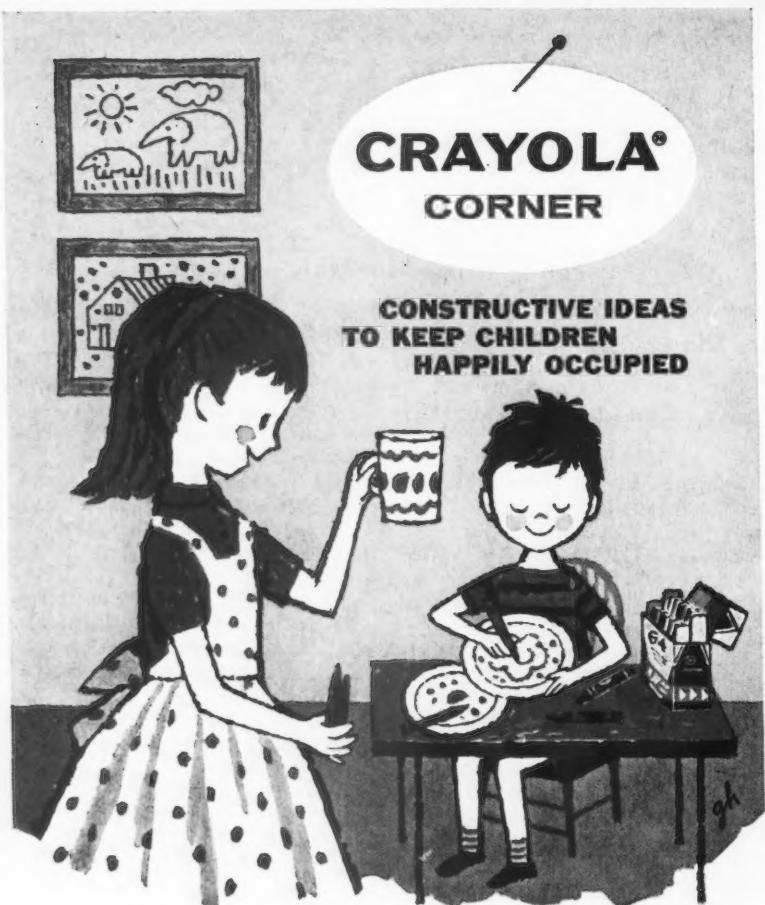
This film describes the work of a high school student council and points out how such an organization affords students opportunities to participate in citizenship activities. Social studies teachers and student council sponsors will find this film useful in explaining the functions of a student council as it relates to citizenship practices for all students in the high school.

The opening scenes show high school students expressing their ideas about the qualities of a good citizen. These same thoughts are next expressed from an adult point of view and illustrated with examples of good citizenship as seen within a community.

Synchronous sound scenes then show a committee of high school students concluding their report about citizenship to their social studies class. In the discussion following the report, class members raise questions and give suggestions about ways citizenship can be practiced in the school. When the student council is suggested as an opportunity for practicing citizenship, the class invites the student council advisor to visit the class the next period.

The following scenes show the student council advisor discussing with the social studies class specific examples of the student council in relation to providing opportunities for practicing citizenship in the school. Scenes, in both synchronous and narrated sound, filmically illustrate these examples. First, the student council points out the way ideas of noncouncil members are brought before the student council and the opportunities for noncouncil members to participate in student council activities.

(Concluded on page 8)



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rate "their very own set" of dishes or a luncheon or dinner set for the family. CRAYOLA Crayons are non-toxic and completely safe for such use.

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Audio-Visual Aids

(Concluded from page 6)

His second example shows how student council members work individually in ongoing programs. In the third example, the advisor discusses the work of the student council with other student organizations, the faculty, and the administration in the solution of a problem of common concern. His concluding remarks relate these examples of school citizenship to community citizenship in adult life.

Final scenes in the film show the appli-

cation of the qualities of good citizenship in everyday school situations.

McGRAW-HILL CO.

330 W. 42nd St.
New York 36, N. Y.

Catalogs Available

McGraw-Hill has available upon request three recent filmstrip catalogs. One of these describes the Young America filmstrips in art and music, language arts, science and health, social studies, and home economics. Another lists and briefly describes the Popular Science

records for literature and the filmstrips in guidance and vocational education, language arts, science, health, arithmetic, and social studies. A third listing includes the McGraw-Hill high school, college, and adult filmstrips in business education, guidance, home economics, mathematics, natural science, social sciences, supervisory training, and vocational education.

NATIONAL FILM BOARD OF

CANADA

680 Fifth Ave.
New York 19, N. Y.

Canadian Films

The National Film Board of Canada is the official agency of the Canadian Government producing and distributing 16mm. films on matters relating to the interests which they share with other countries throughout the world. Listed and described in their recent free catalog are especially interesting Canadian travel films as well as films dealing with such matters as health and welfare, creative arts, labor, and agriculture.

A word about Grade-School APOSTLES

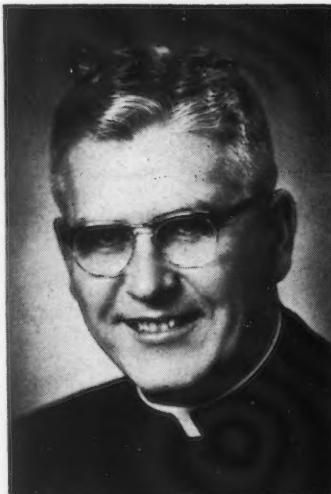
AT "THE CATHOLIC BOY" we've had a lot to be grateful for this year — especially the results of our monthly feature on grade-school apostles.

135 schools in 34 states and provinces have used this feature and Father Putz's "Plan of Action" to develop leadership in their boys and girls. Sisters and students alike have been amazed to find how easy it is to "make Religion come alive"—to find how rewarding grade-school apostle projects are to school, family and community.

WHAT PROJECTS? September — "How to overcome cliques"; October — "How to master television"; November — "How to counteract roughhouse"; December — "How to participate actively in daily Mass"; January — "How to pep up school spirit." In February the project will be "How to cooperate with the safety patrol" and in March "How to help 1st-&-2nd graders understand Christ's Passion."

"CATHOLIC BOY" held back ten years before launching this series. We wanted to be sure the grade-school apostolate had grass roots — wasn't just "paper stuff" but was "the real thing."

START YOUR BULK ORDER TODAY
ONLY 15¢ A COPY!



FATHER GARTLAND

THE CATHOLIC BOY Notre Dame 26, Indiana

New Books of Value to Teachers

Group Procedures in Guidance

By Roy De Verl Willey and W. Melvin Strong. Cloth, 548 pp., \$6. Harper & Brothers, New York 16, N. Y.

The three parts of this book are indicative of its emphases: I. The Place of Guidance in Education. II. Group Approaches to Guidance. III. Group Guidance in the Core Course. Part III probably is the most unique, and should be very helpful for those who use the core approach to curriculum. The authors obviously developed their book primarily from the viewpoint of secondary school personnel; and they were more interested in a practical manual than in the underlying theories of group work.

The field of group guidance is relatively so new that differences of opinion are to be expected. This reviewer would have appreciated less emphasis on generalities about education and guidance (Part I) and more specific attention to group guidance. Too, he would like to have seen more attention to all aspects of the field, even though some topics had to be treated briefly. Such an approach would help the reader to get a comprehensive and balanced view of the scope, principles, and procedures in this rapidly developing field.

J. P. Treacy
Marquette University

The Seizure of Political Power

By Feliks Gross. Cloth, 398 pp., \$6. The Philosophical Library, New York 16, N. Y.

This is a sociological study of the violent transfer of political authority. It tells how power was seized, particularly in the European revolutions of the nineteenth and twentieth centuries.

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WELCOME, JESUS

REV. GEORGE M. DENNERLE and SISTER MARY MAGDELA, S.N.D.

- all full-color pictures
- attractive bindings



*finest
of
First
Communion
prayer
books....*





the prayer book for First Communicant



STATION ONE

Jesus Hears That He Must Die
You were always kind to others.
But wicked men told lies about You.
You did not get angry, dear Jesus;
 You were very quiet and brave.
When others tell lies about me,
 please help me to be brave too.
Jesus, I love You.
Help me to love You always.



WELCOME JESUS is the First Communion prayer book especially written and designed to appeal to both boys and girls of seven or eight years. Not an adult book in a fancy binding, it is the *child's prayer book* in content, vocabulary, size, illustrations, and lack of italics!

The authors are a priest and a Sister who are thoroughly aware of a First Communicant's spiritual needs and capacities. They have expertly incorporated into **WELCOME JESUS** the results of their experience garnered during years of specialized work in preparing children for First Communion.



The authors have composed prayers for their book which are short, simply worded, and carefully phrased in sense lines. They have made their book *exactly* what the child needs . . . *exactly* what the child will be able to understand and want to use!

And the artist and prayer book designer have complemented the text with vividly full-color meaningful illustrations *throughout*, clear oversized type, and rugged bindings designed to withstand the child's handling.

Ask your dealer today to send you samples of **WELCOME JESUS** and discover for yourself why most Sisters *insist* on this FINEST of child's prayer books for their First Communion classes.

Illustrated are four full-size pages from **WELCOME JESUS** showing full-color pictures and the large, clear type.

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- Prayers in sense lines instead of page lines
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PART TWO
At Holy Mass

PART THREE
Visits With Jesus
Benediction and
Stations

PART FOUR
When I Go to
Holy
Communion

PART FIVE
When I Go to
Confession

PART SIX
Visits With
Mother Mary

PART SEVEN
Visits With Saint
Joseph

PART EIGHT
My Angel and I

PART NINE
My First Com-
munion Day

PART TEN
My Confirmation
Day



Jesus Is on the Altar

This is the most important part of the Mass. The priest says over the bread: THIS IS MY BODY; and over the wine: THIS IS MY BLOOD.

He lifts up the Sacred Host for us to see. It is the Body of Jesus. He raises the golden cup. In it is the Blood of Jesus. Jesus offers His Body and Blood to God for us.

WELCOME, JESUS



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WELCOME, JESUS is available in First Communion kits or boxes individually.



20B



25B



Preparing to WELCOME JESUS

By Rev. George M. Dennerle and Sister M. Magdela, S.N.D.

This attractive little book was especially prepared to help the teacher prepare First Communicants by acquainting the children with the prayers they will use on their First Communion day.

All the prayers, except the Little Novena, are taken from the First Communion prayer book, WELCOME, JESUS, so that the children will be familiar with their prayers and the books they will use when they receive their first Holy Communion.

Like WELCOME, JESUS, the content of this booklet is arranged in sense lines instead of page lines, and all prayers are in the vocabulary of children.

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New Books

(Continued from page 8)

Teaching Social Studies in the Elementary Schools

By Ralph C. Preston. Cloth, 400 pp., \$5. Rinehart & Co., Inc., New York 16, N. Y., 1958 (rev. ed.).

Preston recognizes the unique position that social studies may occupy as the core of the curriculum while not being placed in a more important role than other related areas. He discusses balance as well as integration, pointing out misconceptions such as taking time from other basic subjects, as the three R's, to provide a place for social studies. The objectives are few but to the point. There is no long list into and beyond the bounds which lead to the ridiculous.

Organization of the social studies curriculum is well treated. Examples are given as to how fusion may be accomplished. Faculty members are encouraged to study standards and determine sources for choice of subject matter. Five chapters are devoted to the unit as a phase of the program. While all of this is helpful, it seems to be more the work of a curriculum committee in a school system.

Chapter Ten, which is devoted to improving reading in the social studies, recognizes reading as a tool too often not well treated. Three more chapters are given to the other learning aids, such as audio-visual, experiences, maps, and globes. The appendix is most helpful. Part A contains a list of books, periodicals, pamphlets, and teaching aids. Part B gives the professional organizations and periodicals related to the field of social studies.

Berenice Crawford
Marquette University

The Southern Christmas Book

By Harnett T. Kane. Cloth, 337 pp., \$4.95. David McKay, Inc., New York 18, N. Y.

This book tells the story of Christmas customs in the southern states from the earliest beginnings to the present time. It provides an intimate view of southern social life from the standpoint of the family and personal observances at the Christmas season. It includes many of the popular folk tales and legends that have come down from the earliest times.

The South is a great complication of social and economic classes and the religious idea of the Christmas season has not been particularly strong, except in certain areas. The reader would probably enjoy most the story of Christmas in New Orleans and in the Latin-American areas of Texas.

Education and Human Motivation

By Harry Giles. Cloth, 120 pp., \$3. Philosophical Library, Inc., New York 16, N. Y.

This short book by Professor Giles, director of the New York University Center for Human Relations, attempts to integrate the democratic social philosophy of John Dewey with the findings of scientific psychology (especially as it relates to group dynamics), sociology, and psychotherapy. From these studies of man and society the author believes one can construct an integrative theory of human behavior which will be theoretically meaningful as well as capable of experimental test.

If one were asked to state the central idea of the six short chapters in the book, "growth" would undoubtedly be the one. Actually, the major portion of the work is devoted to the psychological, philosophical (pragmatic), and sociological aspects of growth. The author

points up the natural harmony of the organicism psychology and the pragmatic conception of growth as change. For him, the goal of all human action is growth, and democracy is the highest form of social growth.

As in much of the other literature on human dynamics, one finds the constant interplay of scientific data and nonscientific beliefs (philosophical presuppositions) without any overt distinctions between the two being made. In this work, the author presupposes a naturalistic world view, a problem-solving epistemology and relativistic ethics. Nevertheless, it is a very interesting and stimulating book for students of human dynamics.

A. Dupuis
Marquette University

The Gospel Story

By Ronald Knox and Ronald Cox. Cloth, 437 pp., \$4.50. Sheed & Ward, New York 3, N. Y.

In this book Father Cox has rearranged the four Gospels as translated by Father Knox to provide a chronological life of Christ. The editor has done nothing more than rearrange the New Testament of Father Knox and has provided explanations that will help the reader, and possibly the preacher, who uses the book, to fully understand each of the incidents narrated in the New Testament. A very useful table of contents indicates the location of the Sunday and holiday Gospels. In a sense, the book does better for Father Knox's version of the New Testament than does the formal edition of the New Testament.

(Continued on page 51)

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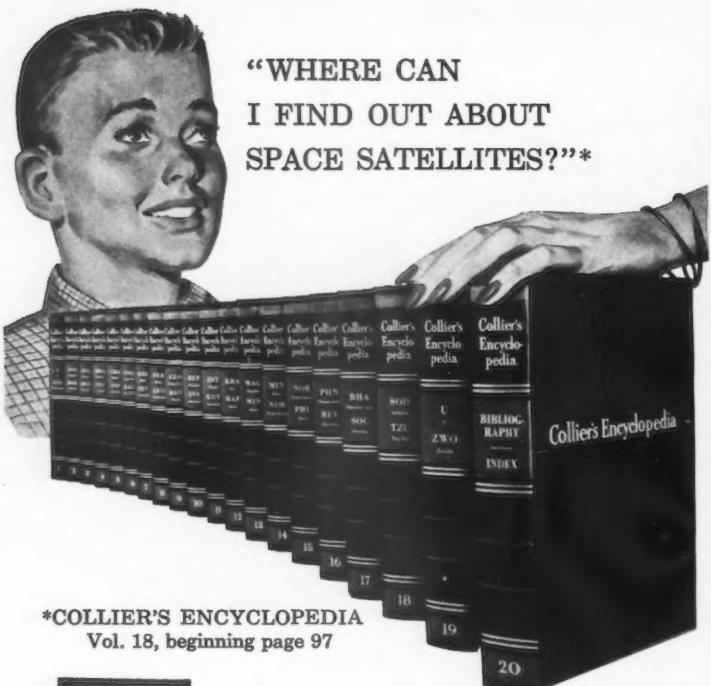
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*COLLIER'S ENCYCLOPEDIA
Vol. 18, beginning page 97



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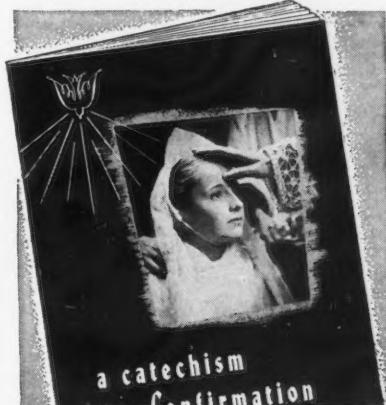
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There are some definite techniques to use in

Teaching a Child to THINK

By Sister M. Joannes, R.S.M.

Sisters of Mercy, Mt. Washington, Baltimore 9, Md.

Why do we so rarely find a student who thinks? Our answer could be that few actually have the ability—but we know that answer to be false. Our most logical answer seems to be that the majority of students today just don't know, or care to know, how to use this God-given faculty. Perhaps we are all too ready to place the full blame on present-day living conditions in which almost everything is automatic, or on the wide use of television, or even on the invention of the new machine called a "Univac." It is true that all these forces are working to help one become both physically and mentally lazy. But, if we reflect seriously, we know that this is not the crux of our problem.

We Must Learn to Think

A child must *learn* to think. He will learn to think only by thinking. Thinking is a skill which we must practice with as much persistence as we employ in mastering the skills of reading or arithmetic. We must remember that this skill must be taught; it is not acquired with age, as is physical growth. The teachers who are cognizant of this fact will strive from the first grade up to develop this most important skill in their pupils.

Let us first make clear what we mean by thinking, what its purpose is, and where it fits into the school curriculum. We shall do this by reviewing some basic facts. We teachers know that our purpose in education is "to co-operate with divine grace in forming Christ in those regenerated by Baptism."¹ The formation of this Christian person will depend upon the will of the individual. However, since the will is a faculty guided by the intellect, the intellect must be trained to recognize truth for itself.

. . . The process that it pursues for this purpose we call thinking; the results of thinking are conserved in the form of ideas.

An idea really belongs to a person and is alive and fruitful in his mind if he himself has thought it through. If it is no more than a remembering of what someone else has told him, it has little formal value, for then it has been taken in more or less passively and never actually absorbed.

The development and training of the intellectual powers is a first charge on education. Man is a rational being; but if he is to act according to reason, he must be skilled in the use of reason.²

¹Pope Pius XI, *Christian Education of Youth*.

²Right Rev. George Johnson, Ph.D., "Education for Life," *Guiding Growth in Christian Social Living*, The Social Living, The Catholic University Press, Washington, D. C., p. 7.

It is the teacher's task, therefore, to provide for his pupils the opportunities of developing this ability to think. For this purpose we need not introduce a new subject into an already crowded curriculum; we need only to use the subjects we teach as the means of helping our students acquire the habit of correct thinking. In the very techniques which the teacher uses she provides unlimited opportunities for all the children to think. As Father Kirsch points out:

. . . Her constant aim should be to make the pupils stand on their own two feet. She will consequently act on the principle that what counts in the end is not what the teacher does, but what she gets her pupils to do. What counts in the end is not the quantity of information that has been acquired, but the fact that the pupil has so developed his faculties that he can acquire knowledge and use it independently of the teacher.³

Class Co-operation in Presentation

Now, let us turn to the practical side and see how we can help put into practice the ideal we seek. First, in the presentation of any lesson, we should be sure

³Rev. Felix M. Kirsch, O.F.M.Cap., *The Catholic Teacher's Companion* (New York: Benziger Brothers), pp. 574-575.

that the explanation we give makes the new material meaningful. The pupil must be assisted to think logically along with the teacher. Let us remember though, that the presentation is not entirely the teacher's; it belongs to the class as well to contribute its share of knowledge and suggestions. Are we not aware of the fact that thought is killed when material is dogmatically dictated? In our presentation, we must also be careful to give the students a chance to think the matter through for themselves.

Do not remove all difficulties; but let the pupils think long and hard before you explain an obscure point.

The teacher who removes all difficulties removes the incentive to original thought. . . . Often they will find the answer themselves, and the joy of the discovery will encourage them to make still greater efforts.⁴

In the actual teaching we shall find that the inductive method is excellent for our purpose. It helps the children to make judgments and to reach conclusions for themselves. An example for the lower grades would be similar to the following: If we are teaching the basic rule that usually a vowel is long in a one syllable word which ends in a silent *e*, we would proceed with any number of such examples, beginning with such words as *kid*, then *hide*; *bit*, then *bite*, etc., until the children finally see for themselves the effect of the final *e*. They are able then to formulate the rule for themselves and will remember it. Or, for the upper grades, an example in arithmetic should suffice to show this point. The rules for learning the area and the perimeter of figures can be grasped more easily by children who have learned them inductively. They may forget the rule, but if necessary, they are able to figure it out for themselves, if they have acquired the basic understandings. What child will forget the area of a trapezoid if he has actually drawn one, cut it out, cut off the triangle from one of the sides, matched it to the other, and then reached—or rather discovered for himself—the rule? It does take time and guidance, but is not the result worth the extra effort?

Ask Leading Questions

One of the best ways to start a child thinking is to ask a question. But if we expect to use this method properly, we do not ask questions haphazardly. A good question requires thought on the part of the teacher. The questions themselves must be as brief as possible, grammatically correct, and most certainly adapted to the intelligence and maturity of the pupil.⁵

⁴Ibid., pp. 509-510.

⁵Ibid., p. 537.

The student's answer will reflect the teacher's question, so it is quite important that the teacher formulate her question in such a way that the pupil's thinking will be aroused, for

. . . If a teacher plans her work, and prepares it in a way that the student will feel responsible for a substantial contribution in the so-called recitation period; if she makes the student conscious of the fact that there will be a constant possible call upon him to show how much and how well he has thought out the problem assigned; and if the student knows that the teacher asks mainly "why questions" and "how questions" and other thought provoking questions in oral discussions and written work and tests, he will soon be aware that mere memory work, which is not concentration, but a by-product of study, will not suffice.⁶

In questioning, we must be sure to allow the children sufficient time to think before answering. Perhaps we feel that, since we have more than 50 children in the class, we are losing valuable time because the average child is unable to answer as rapidly as the brightest. We are tempted to call on someone who can give a correct answer and proceed immediately to the next point, hoping in vain that the others see the point because of the correct answer just received. Is the answer more important than the child? Or, to use the words of one quite renowned in the field of education, ". . . what counts first is the child and not the subject matter; that subject matter is a means, not an end; that the true end of education is the utmost development of the potentialities of the learner."⁷

Have Plenty of Questions

Wouldn't it be better in the case mentioned above to have a list of more difficult questions or even just more questions, for the brighter student, to enable each to think on his own level? Grouping is one answer to this problem, but it is not always possible to group. Our questions in reading and also in the social studies might follow a pattern having a definite purpose. To illustrate:

1. Have you ever experienced this situation?
2. Compare the actions of the two men.
3. Contrast the conditions found here with your own—or those elsewhere.
4. Why do you think this event is so important?
5. Can you find reasons for . . . in the selection?

⁶Sister M. Regis, P.H.J.C., *The Problem of Study and Teaching How to Study* (Indianapolis, Ind.: The George F. Cram Company, Inc.), p. 13.

⁷Right Rev. George Johnson, Ph.D., *Activity Curriculum in the Light of Catholic Education*, p. 8.

6. What important events led up to such and such?
7. Find a statement which proves this statement or point.
8. Why do you agree with, or disagree with . . . ?
9. What does this statement mean?
10. Why do you think that so and so did this?
11. Gather all the facts you can to prove . . .
12. Mention the details that would lead you to believe . . .
13. What qualities of character do such actions portray?
14. Could . . . have been done in a better way? If so, give explanation.
15. How would you have acted in such a circumstance? Why?
16. What do you think will be the outcome of these actions?
17. What effect does . . . have on the people in this area?

The list of questions is just a beginning. We could add many more, but we hope that it is evident that such questions require a basic understanding of the material covered in any subject, and not just the mere memorization of facts. We know that memory and comprehension are not synonymous. Of course, both are necessary to complete the learning process, but memory work is by far the less difficult.⁸

Use Carefully Prepared Tests

In testing, we find another valuable means of forcing, so to speak, our pupils to think. We test to see if the children have mastered the basic facts and understandings. Subjective testing is better for the latter, but it does have a number of drawbacks or limitations. Objective testing can be used very effectively with little children. We are not giving them a guessing game if we carefully formulate our test.

To mention the subject of mathematics last may seem a little unusual when so many think of this branch of learning as the one of most useful for developing the habit of thinking. There is a definite reason for this. We, perhaps, have had the experience of children reacting to problems in arithmetic just as they do when they are being sent to the dentist. However, it is my belief, that if the basic material were understood, along with the fundamental processes of arithmetic, and children were challenged to do more thinking in other subjects, there would be far less resistance offered when the word "problems" is mentioned. It may be well to have a set of reproduced sheets with problems which actually are below the grade level of our

⁸How to Study, p. 14.

class, for use with these children who have need of a feeling of accomplishment. Gradually they may proceed to problems on their own grade level. The children will not fear attacking these now; probably they were capable of working them before, but up to the present they had met only defeat in this section of arithmetic, and therefore felt a dislike for the work.

Useful Hints to Teacher

A few hints in general procedure have been added here, which may prove helpful to some. When we correct papers, I fear we waste much time and red lead in marking them. If we return the paper and let the child know there is a mistake, and require him to find it, the child will benefit far more; moreover, probably he will not make the same mistake again. To be specific: In an English paper where capitalization and punctuation are required, we can check the sentences which contain error, and tell the child to find the errors in those sentences. In arithmetic, we can return the paper and have the child find the errors and, if possible, state the cause for such error by noting, perhaps: didn't borrow, multiplication fact was wrong, copied incorrectly, etc. In social studies, the children can locate the correct answer in textbook and give page and paragraph where it was found. This remedial work is not a loss of time; it is perhaps one of the best ways of giving individual help at the time and place it is most needed—especially in a crowded classroom.

To return to the matter of questioning. The children themselves are quite capable of asking good questions of one another. In fact, the response of children to such questions is more enthusiastic than their response to teacher-proposed questions. Why? Because the pupils expect their teachers to know more than they do; hence they do not feel the same challenge to our questions as they feel to those on their own level. The child doesn't want his companions to think that they know much more than he does. If you are interested in seeing what type of teaching you do, just let the children take over for a while. Anyhow, don't you think they get tired of continually hearing our voices? This is one way to give both the teacher and the child a needed break.

The methods used in outlining, summarization, diagramming, and the like, are valuable aids in helping the child to think and reason for himself. When objectives are clear, methods will be discovered as needed, and neither teacher nor pupil will be without a constant challenge.



G. C. Harmon

A Teacher's New Year Reverie

At this time of year all places of business are taking inventory. Why should we, who are engaged in the serious business of forming the minds of young Christians, be the exception? There is no better time than this season, when the eyes and hearts of the Christian world are centered upon the Boy Christ, to pause and reflect how efficiently we are responding to His injunction "Go and teach all nations—in My name."

The spirituality of the Catholic teacher is of paramount importance. The abiding, vivifying influence which goes out from us—the number of pupils who stay in the state of grace because of contact with us will be our comfort and determine our "rating" when the final evaluation is made.

In our concern for meeting "standards" we must not become "mass-conscious," and fail to recognize each pupil as a child of God who is an intelligent creature, but at the same time a willful being, prone to evil because of fallen nature. Certainly, in our philosophy, moral education must take precedence over mental education. Therefore the religious theme must be found in all our teaching. Catholic educators must stress eternal values—the discipline of the mind and will. We must teach as thoroughly as do teachers in public schools but with loftier motives.

Let us examine the general impressions which the children are acquiring and the basic virtues being developed under our tutelage. Does the fundamental relationship to God vitalize all of our school day? Are we conducting ourselves in a manner that will "sell our way of life" and convince our pupils that we believe sincerely what we preach? We must never become so absorbed in our work and its methodology that we forget the all important goal which we should hold out to our pupils—closeness to Christ. They must be permeated with Catholic thought, because what they *think* about life will influence everything they do. They are, indeed, to be trained to be worthy citizens of a glorious democracy, but more important, they always must remember that they are possessors of immortal souls destined for eternal beatitude. For this reason they must be trained to be "Doers of the Will—not hearers only." Our role is to guide, direct, and give the necessary help. Whatever methods we use are means, not ends, to arouse students to self-activity in their search for knowledge, usefulness, and virtue.

The teacher is the key to this entire situation. Professional reading is commendable and can be found in profusion. However, with St. Thomas Aquinas we agree that more can be learned about education at the feet of Christ than in any textbook. It is well to keep in mind that we don't improve by using ourselves as standards. Our ideals must be outside ourselves—in Christ and His Blessed Mother.

By Sister Marie Celeste, H.H.M.
St. Barbara School, Massillon, Ohio

History from a Cultural Viewpoint

By Sister Raphael, S.C.

Seton Hill College, Greensburg, Pa.

In the Air Age when the vastness of the universe seems to be shrinking, a challenge arises for teachers of world history. To teach the cultural development of the various nations and that of the world as a whole, as demanded today, the teacher must realize how vital a place religion holds in the formation of culture. On her part this will require correlation of the history of the Church with the world history text in such a way that the Hebrew background is laid for the coming of Christianity and from this focal point of the culture is gradually evolved until it meets its fulfillment in an Apocalyptic future. History writers have advanced far from the days of George Washington when chronology and history courses were synonymous, but they, as a class, have not yet reached a full appreciation of the importance of the spiritual in the individual nation's culture nor in that of the world's composite culture; and this omission, therefore, is left for the Catholic teacher to fill. To illustrate this correlation I shall attempt to review some of the high lights in history which show the part the Church has had in giving life and continuity to culture.

History and the Scriptures

The Catholic Church speaks for the ages. Looking for evidences of the world's beginnings in the dawn age and its subsequent development of cultures, archaeologists of today have discovered that the Bible substantiates many of their findings. The power of God is seen in creation and His providence is evident in His care for the little Hebrew nation which was the instrument chosen to reveal His word and thus lay the foundation for the Christian Church. As the lives of the patriarchs—Abraham, Isaac, Jacob, and Joseph—are followed in Biblical verse, the force of God's covenant to His chosen people reveals itself. Yet it is upon the receipt of the Ten Commandments from God through the hands of Moses that the Hebrew nation receives its real moral directive. Furthermore, it was this code which was

to be the guide for mankind in general, throughout the centuries. Following the history of this little nation from here it will be seen to have preserved monotheism in the midst of the polytheistic pagan cultures on all sides. In spite of its individuality, the Hebrew strain in history is closely interwoven with that of other ancient cultures. Recall the exodus from Egypt, the conquest of Canaan, the struggle against the Philistines who were exiles from highly civilized Crete, the commercial bonds with Phoenicia, the conquest of the northern section of Israel by cruel Assyria and the southern by Babylonia. During the vicissitudes of these centuries, the Jews preserved their culture intact, in spite of the alienation of the Jews from the northern kingdom of Israel who were dispersed throughout the Assyrian realm. When the Jews from the southern kingdom of Judah returned to Jerusalem, they rebuilt their temple and resumed their religious practices in expectation of the coming Messiah. True, they fell under the political rule of the successive world conquerors—the Persians, the Greeks, and the Romans—but this did not prevent them from continuing to cherish their traditions.

Christianity and Greek Philosophy

The birth of Christ and the establishment of His Church, an event which so changed history, was unfortunately not recognized in its significance by the Jews as a whole. Providentially, the Church now extended its teaching to the Gentiles, and this is where the work of the Apostle Paul is notable. Jews and Gentiles alike, as the years of the first centuries passed, suffered martyrdom until toleration was granted by the Emperor Constantine, in A.D. 313, by the Edict of Milan. In the third and fourth centuries the Church's doctrines, in this period under attack from heretics, were clarified by the writings of the Patristic Fathers—in the East by Athanasius, Basil, and Chrysostom; in the West by Jerome, Ambrose, and Augustine. In this process eastern philosophies, more particularly the

Greek, were made to serve the purposes of Christianity. The Platonic system found favor with many of these early Fathers; it can be seen to have influenced definitely the work of Augustine.

Spiritual and Temporal Aid of Popes

With the removal of the Roman capital to Constantinople, the Byzantine Empire with all its brilliancy and tempestuousness became a fountainhead for culture also. However, as its emperor clung to the magian or priest-king ideal of rule prevalent in the East, it became in time separated from the Roman Church and so lost its cultural vitality. Into the Christian milieu of the West now came the German barbarian in the fifth, sixth, and seventh centuries after Christ. Rome was no longer the seat of empire, but Constantinople, and so its people had to look elsewhere for protection during the barbarian invasions. The Pope in this emergency not only wielded spiritual but also temporal authority. How deservedly did Gregory I bear the title, "Paymaster of the Lombards" when defending Rome against these barbarians. Although performing services for the state, the Pope was interested mainly in defending Christianity and extending its rule. The latter duty called for missionary work. A Patrick in Ireland, an Augustine in England, and a Boniface in Germany brought nations to Rome. As missionaries extended the dominion of the Church, civilization followed.

Contributions of the Monks

But it was through monasticism mainly that medieval culture came into existence. The monk copyist at work in the scriptorium, day after day, preserved Greek and Roman manuscripts from barbarian ruthlessness; he then taught what was contained therein to his German pupils. By the eighth century, one of these German chieftains had himself become a patron of the arts. Thus, when Charlemagne, the Frank, was crowned Roman Emperor by Pope Leo III on Christmas, A.D. 800, he not only assumed the protection of the Papal lands but also the responsibility of furthering Christianity and education throughout his empire. A Palace School was established by him under the English scholar Alcuin, and the Church was assisted in the erection of monasteries in any territory over which he ruled. So occurred a period of educational progress known in history as the Carolingian Renaissance. But beneficial as this Frankish alliance with the Pope has been shown to be, elements of discord were foreshadowed as well. Later emperors were to come in conflict with Popes over feudal jurisdiction and as a result much of Christendom was

to be under the rule of the so-called "Two Swords," that of the Pope and that of the Emperor during the Middle Ages.

The Vikings Became Crusaders

The breakup of the Carolingian empire and the invasion of the Vikings who established themselves on its ruins, caused the lesson of Christianizing and civilizing to be repeated. When the Popes inaugurated the Crusades against the Moslems in the twelfth and thirteenth centuries in order to rescue the Holy Sepulchre, these Christianized Vikings were the leaders. From France, England, and Sicily these Normans or converted Northmen came with their feudal levy of men. When inviting their assistance the Pope was motivated also by the desire of ridding Christendom of a troublesome racial element. A still further reason could be added to the complexity of the Pope's motives: he had hopes of healing the yawning schism between the East and West by co-operating in the Crusades with the Eastern emperor at Constantinople who had sent out a plea for help. Yet this hope was to be in vain as the East continued to regard the West as tainted by materialism, in spite of the protection it rendered them against the Moslems. When the Crusades ended, all hope ended with them of obtaining the Holy Sepulchre. Yet they should not be considered a failure when their stimulating results are considered.

Beginning of Scholasticism

Contact of the Crusaders with the higher material culture of Islam reacted on

Europe, raising its standard of living. Glass was now put into windows, carpets on floors, citrus fruit on tables, and muslin clothes on backs. Intellectual thought was stimulated likewise by the Crusaders. Greek philosophic ideas, clothed in Arabic, began to penetrate the minds of European scholars. Aristotle's works, however, were at first frowned upon by the Church for fear of Mohammedan contamination. In fact it was not until the Dominican friar, Thomas Aquinas, made them respectable by translating them from the Greek original, that the Church removed its ban from them. This great Medieval philosopher did not stop here. In his *Summa Theologica*, he formed into a synthetic whole Aristotle's system of reasoning and the Church's revealed truths. The ensuing system of Scholasticism not only set the pattern for Medieval thought but has reached down to us in spite of the Reformation. Just examine the mottoes under the coats of arms which were adopted by our earliest colleges — Harvard, William and Mary, Yale, and Princeton — and you will see how Scholasticism colored the thoughts of the founders. Even today it has a firm hold on higher education.

Whether the thirteenth century when Scholasticism had its origin, is the greatest of all centuries (as Dr. Thomas Walsh claims), or not, it is of common belief that Medieval culture reached its apex at this time. In this flowering of culture, theology established itself in the universities as the "queen of the sciences." The intellectual leaders here were Franciscan and Domini-

can friars. Religion permeated all phases of Medieval life from the hovel of the serf to the castle of the noble. On every side was felt the solicitude of the Church for its members as well as for the promotion of cultural activities. Missionary expeditions, even to the far off Orient, were sponsored by the Church in the thirteenth century; Friar John of Carpi in 1245 and Friar William of Rubruck in 1251 brought back tales of Oriental magnificence and also reports of these peoples' desire to embrace Christianity. Various Popes thought of the conversion of these Mongols as a means of combating Mohammedanism; yet these visions did not materialize at this time. However, the way was prepared for the later expeditions of the Polos.

Church Conquered Renaissance Materialism

Leaving the Middle Ages, and entering into the days of the Renaissance when man became the measure of all things, the Church was forced to chart her progress in troubled waters, for even some of her clergy became infected with this worldly spirit. Christendom felt the first pangs of dismemberment and religion was relegated to an inferior place in the universal culture. Renaissance indifference led gradually to the individualism of Reformation days. Then over the span of Christendom the Protestant Revolt took place dividing the land into hostile camps which were to flame during the following century. In spite of much suffering and loss in numbers, the Catholic Church weathered the storm and

MEET SISTER M. RICHARDINE, B.V.M., DIRECTOR OF THE NCEA OFFICE OF ELEMENTARY EDUCATION

The latest expansion of services of the National Catholic Educational Association is the Office of Elementary Education opened, on September 2, 1958, at the Association's headquarters, 1785 Massachusetts Ave., N.W., Washington 6, D.C. The director of the new Office of Elementary Education is Sister M. Richardine, B.V.M., who is Associate Secretary of the Elementary School Department of the N.C.E.A.

Sister M. Richardine is a member of the Congregation of the Sisters of Charity of the Blessed Virgin Mary, from St. Joseph Convent, Mount Carmel, Dubuque, Iowa. She is a graduate of Holy Angels Academy, Milwaukee, Wis.; Clarke College, Dubuque, Iowa; and Marquette University, Milwaukee (M.A. in education).

From 1928 to 1947 Sister M. Richardine taught in elementary schools in Colorado, Illinois, Iowa, and Nebraska. Beginning in 1946, she was an elementary education advisor to the board of education of her congregation; from 1947 to 1950, she was principal of St. Francis Xavier parochial school in Kansas City, Mo.; from 1950 to 1956, she was provincial superior of Immaculate Conception Province of the Sisters of Charity, B.V.M.;

and from 1946 to 1958, she was a member of the faculty of the department of education at Mundelein College in Chicago, Ill.

From 1952 to 1954, Sister M. Richardine was a charter member of the committee on the survey of the teacher education section of the college and university department of the N.C.E.A.; and she is a charter member of the national Sister formation committee of the Sister Formation section of the college and university department of the N.C.E.A. — term expiring in 1960.

Activities of the New Office

Since September, as director of the Office of Elementary Education, Sister M. Richardine has been making personal contacts with diocesan superintendents, school supervisors, and college personnel engaged in the education of elementary teachers. One phase of these contacts has been the observation of experimental programs in tape teaching, educational TV, mathematics, science, foreign languages, etc., in Catholic elementary schools.

The new Office of Elementary Education has compiled a register of elementary supervisors. It has set up a working file of elementary school handbooks, courses of study,



Sister M. Richardine, B.V.M.

and other materials from diocesan school offices and the offices of religious communities. And a highly useful feature of the Office is its curriculum library of textbooks, multisensory teaching aids, and other publications featuring significant issues, trends, and experiments in elementary education, both public and private.

through the Council of Trent was able to bring about a reform from within and subsequently to take a step forward in the spread of the Faith. As Pius XII tells his readers in his encyclical on the Mystical Body of Christ: the Church has conquered dangers without number, extending her reign over the earth, and eventually peopling heaven. The newly created order of Jesuits, owing obedience directly to the Pope, proved itself a powerful instrument during post-Reformation times. Through their missionary efforts, converts in Asia and America soon equaled those lost through the Protestant Revolt. The spirit of nationalism so prevalent in the sixteenth, seventeenth, and eighteenth centuries was of assistance also in propagating the faith, for missionaries and explorers supplemented each other's work. To readers of the *Jesuit Relations* of the late seventeenth and early eighteenth centuries the great contributions of Father Eusebius Kino to the culture of our Spanish southwest are quite evident.

Church Conquers Rationalism

In the eighteenth and nineteenth centuries when proponents of the Age of Rationalism attempted to carry all in their sway, the Church did not succumb. These rationalists opposed all organized religion, and when they delved into scientific research attempted to show that religion was an unnecessary obstacle. The Abbe Mendel, for one, disapproved this error; his theory on heredity was such as to astound the scientific world with its significance. He showed that a man could make a great contribution to science without loss of religion. When science applied itself to industry in the nineteenth and twentieth centuries, and for a while was forgetful of human welfare, the Church placed herself in the vanguard of economic and social reform. Pope Leo XIII in his encyclical, *Rerum Novarum*, of May 15, 1891, set forth the rights and duties of capital and labor respectively. So forward was this Pope in his views that later pontiffs merely enlarged upon them. Under the late Pope, Pius XII, the Church has met the crisis of the Atomic Age by becoming the foremost advocate of world peace. Realizing the importance of making people in the remotest corners of the world feel the bond of brotherhood, the Church has created native bishops in Africa and Asia, thus helping lay the foundation for world peace. Thus by surveying some of the major trends in history we can see that the Church has met the needs of the times and at the same time has maintained her stability. This is to be expected from Christ's promise of divine guidance.

The Church as Spiritual and Cultural Leader

As the Church acts as a cohesive force in culture, the debts owed to her spiritual inspiration are ennumerable — be they religious, artistic, scientific, economic, social, or political in content. Take the contribution in the field of religion. The Church established by Christ is the official interpreter of the Bible and it is from this sacred book with its code of Commandments, its Proverbs, its Psalms, its Prophecies, and its Gospels that the world's peoples have derived their inspirations in cases without number. Such spiritual motivation would be lacking if it were not for the highly organized institution of the Church which under the infallible leadership of the Popes has brought these Bible truths into the lives of the various races of people. No institution in the world compares with it in efficiency, or in teaching ability.

In the arts, too, it can be seen also that the Church has no peer in its continued service to the world. Literature above all illustrates this. Such selections as the Psalms of David, the *Confessions* of St. Augustine, Cardinal Newman's *Idea of a University*, and Jacque Maritain's *Art and Faith* speak for themselves. Poetic beauty, moral inspiration, intellectuality, and philosophic ideals are enfolded. With high religious ideals words seem to take wings, and some of the best of the world's literature results. Masterpieces of art and architectural achievements are the result as well of religious inspiration. It is necessary only to view the imposing cathedrals which dot Europe, or count the masterpieces of religious paintings displayed in the National Museum of Art in Washington, D. C. or inspect the work in sculpture at the famous Maria Laach Abbey to see what man's faith in God and devotion to His Mother inspire.

The Church Promotes Science and Arts

That the Church does not stress the aesthetic side of culture exclusively is evident when entering the field of the practical. Although not in the train of those who worship science, she encourages all advances along this line which will promote human welfare. In many of her colleges and universities scientific research is pursued and results have been achieved. Scientists look with respect on the work done by the University of Notre Dame in connection with her experiments on uranium. And the contribution of this university by no means stands alone. When there is a search for social and economic reform the Church is always in the vanguard. It seeks to give guidance along all levels of human relationship from that of the international

group to that of the family. It has created agencies of all kinds to alleviate suffering and to raise the standard of living of the world's peoples. At Washington, D. C., the National Catholic Welfare Conference sponsors a formidable list of activities among which those of education are included. Schools sponsored by Church organizations rank from the parish schools to the Catholic University.

Still keeping within the sphere of the practical, the Catholic Church's contributions to the science of politics and government must be enumerated, as many of them are fundamental. The tenent of obedience to lawful authority springs from the Church's teaching that all authority comes from God. Today, as well as yesterday, a government, whatever form it takes, derives its power from on high, not from men. This teaching tends toward obedience to lawful authority, and so governments have always had their chief support from the Church. But it must not be thought that the Church supports those governments whose acts are inhuman. To prevent the subversive effects of Communism from spreading, the Church has enumerated, time after time, the list of human rights which no government can take away from man. In another way also instruments for man's security have developed because of the Church. Monasticism in the Middle Ages fostered the corporate spirit and carried it over into many forms of feudal life; it was this same spirit which later manifested itself in the demand for charters, constitutions, and contracts. The peasant clinging to his copyroll as a safeguard for his land is not so vastly different from the man of today claiming protection of life and property under the Constitution.

It is hoped that from these paragraphs a more vivid recognition will be gained of the guiding hand of the Catholic Church as it preserves the balance between the spiritual nad material elements in culture. Throughout the changing panorama of the centuries, the Church has preserved her stability. And how can a teacher of world history explain this circumstance if not by two well known facts: the Church is of divine origin; it is under divine guidance. Moreover, if the teacher follows the history of the Catholic Church from its Jewish beginnings she will not be at loss for a thread with which to weave together all other cultural elements. Such a method will ensure a scholarly approach to world culture, for men and events will then be put in their proper relationship to the spiritual. Truly, a Catholic teacher more than any other should be able to show what world culture really is.

Our New Approach in Teaching Religion

By Sister M. Johnice, I.H.M.

Dept. of Theology, Marygrove College, Monroe, Mich.

Any discussion of audio-visual tools for the teaching of religion must be set in the context of the present trends in religious education—trends which are the good fruit of a re-evaluation of religious pedagogy. It is my purpose, therefore, to provide this general context for Dr. Clark's specific treatment of the use of audio-visuals in the teaching of religion.

A promising catechetical movement which began in Europe about 50 years ago is now gathering momentum in the United States. It is a much needed reaction against the apologetic and extreme rationalistic outlook which toward the end of the 19th century was severely endangering the teaching of religion.

Biblical-Historical Approach

The first period of this catechetical renewal concerned an improvement of method in religious education. It sought, as it were, to match the methodology effective in the teaching of other subjects—methods which are in keeping with child psychology. This reform of method, characterized as the biblical-historical approach, leads us to the Bible and Liturgy as sources. It also includes the use of secular pedagogical devices, and a vital concern for the learner's psychological needs and individual differences. Its stress is on a dynamic presentation of the Faith which not only transmits knowledge, but also forms Christians. Our catechetical task, however, demands more than good teaching methods; we need above all a deep understanding of the message itself.

The second part of the catechetical movement which began in the 1930's, therefore, shifted its emphasis to content. Eminent theologians and catechists reconsidered the essential contents of the Christian message: namely, the good news of salvation as it is proclaimed in the Bible, formulated in Catholic doctrine, represented in the Liturgy, and developed throughout the life of the Church. As early as 1936, Father Josef Jungmann, S.J., in his book, *The Glad Tidings and*

EDITOR'S NOTE: This brief analysis of the modern trend in teaching religion was presented at the Catholic Teachers Institute, Archdiocese of Milwaukee, September 19, 1958. It supplied the necessary background for Dr. Clark's discussion of Audio-Visual Aids which followed.

*Our Proclamation of the Faith,*¹ demonstrated convincingly the fact that in spite of all the theological advances during the past centuries, in spite of the late improvements in catechetical methods, as a whole, our teaching of the Faith sadly lacks the inspirational power and value structure that characterized the manner of teaching in the early Church. We do not stress sufficiently what is essential and central in Christian doctrine. The improvement of religious instruction as to its content, according to Father Jungmann, entails not only the careful selection of matter, but also its right ordering and emphasis. And this selection, ordering, and emphasis must be clearly orientated to the finality of reli-

¹Jungmann, Josef A., S.J., *Die Frohbotschaft und unsere Glaubensverkündigung* (The Glad Tidings and Our Proclamation of the Faith), Pustet, Regensburg, 1936.

gious education—faith as a way of salvation, a joyful commitment of the whole person to the revelation which is Jesus Christ and His Church, rather than a mere apologetic of Catholic doctrine.

Revitalizing Religious Study

This is the background against which we set the scene of our consideration of religious education in the United States today. We stand now on the threshold of a revitalization of every aspect and medium of religious instruction. It is a point of transition which will fuse the kerygma, the eternal message of Christ, with the modern media of teaching.

In order to participate in, and to further the revitalization of religious studies, we, at Monroe, undertook a survey of the state of religious education in America as it is manifested in the diocesan courses of study, textbooks, supplementary and teacher references, and audio-visual aids. This material from the various dioceses and publishing companies was assembled in our religious education resource center and is now available to teachers in our area. At this time I will not tax you with details regarding the conclusions which this study indicated. It is significant, to note, however, that each diocesan course, each textbook series, with a few exceptions, is undergoing or has undergone a recent revision. It is to be admitted, also, that a great deal of the material leaves much to be desired by way of content, organization, and quality. But the future holds precious promise. Publishers and producers of illustrative materials are aware of the new horizons and await our interest, our initiative, our demand, before they can undertake such revisions which will re-

(Concluded on next page)



STUDYING BY TELEVISION

These Sisters at the 1958 summer session at the University of Notre Dame are studying mathematics via television. The lesson is being broadcast from another room. Two monitors are used in the front and back of the room.

quire a complete reordering of previous efforts. Already in Europe, Germany, the cradle of the catechetical movement, and other countries, have re-thought, and revitalized the catechism. And in our own country the remarkable adult convert catechism indicates a similar development.

Competent Teachers Essential

I would not lull you with the beguiling dream that of themselves the new tools, or in fact, any mere method will insure a fruitful catechetical revival. For this reason the course in catechetics which is given to our Sisters before they go out to teach comes only as the climax of a carefully integrated theology program in our college curriculum. Until every teacher of religion is adequately prepared—solidly grounded—in the content and organization of sacred doctrine, there can be no permanent strengthening of religious education in the United States. But presupposing the teacher's adequate preparation in sacred doctrine, and her own personal commitment to the central mystery of Faith, nevertheless she depends upon effective tools for the communication of the Christian message to an age so overwhelmed, so lush with the enticements of modern advertising. Indeed, ours is an audio-visual civilization in which the cinema is perhaps one of the strongest single influences. It is heartening to note that this medium—now popularly called the seventh art—is being channeled to diffuse the Gospel message. Films of the life of Christ with which we experimented in our program last year brought significant reactions from the elementary school youngsters whose opinions we requested. Their remarks indicate the power of audio-visual devices to reconstruct for us the original message better than mere words can do.

Word, Picture, Action

Almost two thousand years ago a great Teacher and Psychologist brought His message and His method to the world. His message was the Father's love, expressed in the glad tidings of salvation, the revelation of Jesus Christ as our way to the Father, prefigured in the Old Covenant, fulfilled in the New Covenant. His method was a sublime one, the only truly effective method, a method of word and a picture and action. He spoke of the things men see and taste and hold . . .

. . . Of salt and rock and light
And the wheat in gold.
Of winds and wings and flowers
And the fruit on boughs,
Of candlelight in the house.²

²Caryll Houselander, "The Sermon on the Mount," *The Flowering Tree* (New York: Sheed and Ward, 1945), p. 5.

Audio-visual Aids Deepen Understanding of Religion

By Ella Callista Clark, Ph.D.

Editorial consultant on audio-visual aids for the Catholic School Journal.

A talk given to the Catholic Teachers Institute, Archdiocese of Milwaukee, September 19, 1958.

Any dedicated teacher of religion realizes that communicating to students concepts in religion is a tremendously difficult task. Try as we may, we know we do not always succeed. For example, here in this picture reportedly drawn by a child in first grade is an illustration. (Here the picture described below was shown to the audience.)

Words May Confuse

Reportedly after hearing the Bible story of how God drove Adam and Eve out of Paradise, a child drew this picture. Here you see an impressive looking personage at the wheel of a huge automobile. In the back seat are a man and a woman. God is driving Adam and Eve out of the Garden of Eden! This picture is the result of an earnest effort of a student to understand what for him was a difficult concept. He simply failed to get the correct idea. Now his learning situation is complicated: before he can learn the truth he must rid his mind of an error. Such a situation usually involves the learner in a certain degree of frustration the significance of which teachers and parents may fail to appreciate, and it can dull the sharp edge of self-motivation in learning. Realizing this, the conscientious teacher attempts to present ideas so clearly that erroneous impressions are at a low minimum. This is where audio-visual aids and other effective tools of learning can be of great assistance. An appropriate audio-visual aid intelligently used often can clarify a difficult idea quickly and with an impact which insures greater permanency of learning than do mere words no matter how carefully chosen.

When we speak of audio-visual aids, we are not referring to pictures and script made for entertainment. Imparting accurate ideas is serious business and requires accurate tools of quality made especially for a given purpose. Furthermore, if audio-visual aids are to be effective, they

must be used intelligently in reference to the background and needs of the learners. No teaching tool possesses any magic. By itself it achieves nothing. How it is used determines the result. In fact all of the psychological implications of learning are a part of this picture.

Learning Through Experience

Audio-visual aids in teaching refers not just to films and other projection materials but to all materials which enrich learning through the seeing process. Occasionally sound is necessarily a part of a visual experience, therefore the term audio-visual aids. Each of these is merely a tool for learning and must be used with discretion if desired learnings are to result.

First of all, especially with immature or inexperienced learners, we must use the very concrete audio-visual aid. Here we realize that the most concrete aid is actual experience. For example, if we are trying to convey clear ideas concerning the altar, usually the church is the best source of information. On the real altar students can see the real tabernacle, they can note where it is, what it is, and what purpose it serves. Other things are very clear too since they are right there if pupils are helped to see. For instance, how many steps are there leading up to the altar? Count them and see. If there are three, as is often the case, discuss why. Encourage students to look around and find other groupings of three. Similarly, let the class discuss the other important features of the altar and the sanctuary, so that verbal symbols take on concrete meanings clearly understood by the learners. Thus in using actual experience we reduce the possibility of error in comprehending difficult concepts.

Obviously, too, when we make effective use of real objects and other actual experiences, we can arouse high interest in the learner, an interest which represents a promising potential for self-propelling motivation for further study.

Usually teachers accomplish this not through merely telling about it themselves, but rather by adroit questioning which involves the learner and elicits his active participation in finding his own answers to pertinent questions. Why not pose a few questions for learners to ponder and to discuss with parents at home? Then the following day in class discussion, provide an opportunity for pupils to share the results of their search for truth. Thus often we can help students to carry their religious learnings into life outside the classroom and at the same time develop inquiring minds. Yes, it takes time to plan such a lesson well, but isn't accurate permanent learning well worth the effort?

Experiences Through Visual Aids

The principles of learning stated above apply to all maturity levels and to the use of all teaching materials in appropriate ways. However, the need of supplying actual experience or using real objects decreases as the learner becomes more mature. In such cases other audio-visual aids or teaching materials may be more appropriate and more economical of time and effort than real experience.

With this in mind let's move to the high school level and borrow an illustration from an article in the September issue of the *CATHOLIC SCHOOL JOURNAL*. Here Sister Cecilia reminds us of how difficult it is to lay adequate background for the teaching of the liturgy. She mentions some audio-visual aids she uses in a unit on God's Plan for Creation. First of all, she explains how she tells the story of creation as emphatically and as clearly as carefully planned words will permit. Then with biblical quotations she strengthens these impressions. However, realizing that pure verbalism may still defeat her purposes, she steps into the physics laboratory and borrows the ingredients of a powerful visual impact on the human minds before her. (The speaker accompanied the following comments with the actual demonstration using the magnet and the nails.) A powerful magnet represents God, the source of all power, goodness, and generosity. Directly beneath this the teacher places a large nail representing man who, next to the angels, is the most distinguished of all God's creatures. In descending order below man she attaches three others nails representing the animal kingdom, the vegetable kingdom, and the mineral kingdom. As a result of the magnetic field, the nails adhere together each in its proper place. This illustrates the original state of the world in which each kingdom was united with but subservient to man. However, when



STUDYING BY TELEPHONE

Edmund P. Barry, a junior accounting major at St. Thomas College, St. Paul, Minn., has never been in a high school or college classroom. The Executone system installed by the telephone company at the school and at the student's home brings the classroom to him. In spite of his spinal injury, he maintains an A average in accounting.

Adam sinned, he sundered his close relation to God and thus destroyed this unity so the whole arrangement fell apart in disorder. (Here the speaker quickly removed from the arrangement the nail representing man and the remaining nails dramatically crashed to the floor.) This is precisely what happened to the earth and all its creatures when man sinned. By sin the whole pattern of this hierarchy became disordered.

This high school teacher did not stop here. She used this background as a springboard into a live class discussion, eventually pointing to actual application of these religious truths in the lives of the students. Of course, if these high school students were so fortunate as to have had a good Catholic education all along the way, they should be far better able to extract maximum value from such teaching.

In fact, even their first grade teacher may well have involved them in thinking deeply (on their level) about these religious truths and expressing ways in which they can exemplify them in their daily lives. For example, in discussing God's wonderful gifts to us, she may have asked each child to "draw a picture of one of God's gifts to you which you especially enjoy" as did Sister Julita of Christ the King School. (Here the speaker pointed to a series of drawings in which children

had drawn pictures of God's gifts which they especially appreciated. Among these were pictures of father and mother, playmates, toys, and a lovely sunny day with flowers blooming.) This teacher is making use of a "do-it-yourself" visual aid which possesses a powerful potential for involvement of the learner.

These six- and seven-year-olds at their very impressionable age are learning to interpret their own environment in terms of religious truths which Sister Julita has sought to make clear to them through use of various commercially produced pictures such as those shown in our exhibit today. Furthermore, Sister, as is shown in this next set of first-grade drawings, encourages these children to illustrate ways in which they can express thanks to God for His many wonderful gifts and also do their part to show respect, kindness, and helpfulness to others at home and at school. Here, for example, a child shows how she helps her mother by wiping dishes without being asked; here a boy voluntarily pictures how he shares a playground swing; and similarly in these other pictures we see various specific instances of children's real life application of religious teachings basic to good human relations.

Similarly, on all maturity levels we are concerned with imparting accurate ideas which take root in and improve behavior

of each individual. Judicious use of appropriate materials and activities can be far more powerful than a teacher's mere verbalism which on one occasion reportedly brought to a child's paper the words "a bunch of violets thrown" instead of "Pontius Pilate's throne."

Prepare the Class Carefully

If the use of audio-visual aids is to eventuate in effective learning, a decided "must" consists of adequate orientation of the potential viewers. For example, before they see a film, filmstrip, or other audio-visual aids, they need to be put into the appropriate mood for identifying themselves with the situation represented. They need to have sufficient background to understand the pictured events they are about to witness, and they need the services of an intelligent guide who prepares them on what to see as they vicariously experience the events portrayed.

As an illustration of these points this audience here today will now have the privilege of taking an imaginary trip to Lourdes. In preparation for this, we shall ask you to whisk yourselves back in imagination 100 years to the time of Bernadette. As you relive this deeply significant story of Bernadette at Lourdes, identify yourself with her and follow her

through her trials and tribulations. Try to capture the true spirit of those impressive occasions on which our Blessed Lady appeared to this humble peasant girl. Then as the final frames of this filmstrip flash before you on the screen, and the familiar strains of the Lourdes hymn, "Ave, Ave" greet your ears join, if you will in spirit, that mile long candle-carrying Lourdes procession which because of difference in time, is even now as we meet in this huge auditorium taking place on the grounds of Our Lady's grotto in the beautiful Pyrenees mountains of southern France. (Quickly the lights dimmed and a sound filmstrip telling the story of Bernadette occupied the scene. Although this was the last portion of the two-day program of the Archdiocesan conclave, practically none of the more than 3000 persons left the auditorium during the showing. As the filmstrip ended the hush of the audience as well as subsequent comments attested to the fact that they had really "lived through" a most impressive experience. It seemed that the usual verbal follow-up at that moment would have been an anti-climax. Better that the audience disperse with the memory of the Lourdes story deeply impressed upon their minds and the "Aves" ringing in their ears.

Your Help Is Needed

"What audio-visual aids of acceptable quality are available for the teaching of religion?" is a commonly asked question. In answering this question, we must have in mind the criteria of truth and quality by which we are to judge. As Sister Johnice has noted above, we ourselves must know the religious truths if we are to recognize their presence or distortion in learning materials. This is not a task for a few interested persons; in fact, there is a great need for all of us to do careful evaluation of available teaching materials in the field of religion. We need to become more familiar with available audio-visual aids so that we may evaluate them intelligently and, if they are promising, use them effectively in our teaching. Doing yeoman service in this regard is the Catholic Audio-visual Educational Association, which desperately needs the help of every one of us. Furthermore, producers of textbooks, pictures, projection materials, and other teaching aids are pleading for concrete suggestions as to what teachers of religion really want. Instead of forcing these producers to continue to produce materials which may fall short of our desires, why not join hands with them and pour our best thinking into the situation. Then we may expect vastly improved teaching materials. After all, teachers of religion are dedicated people, for they realize that they have the most wonderful product "to sell"—the salvation of men's souls. Only the best possible teaching material will suffice. And it is only through the combined efforts of teachers and producers that materials of truth and quality will be forthcoming.

To implement such important co-operation, we need to arrange specific opportunities to evaluate existing religious audio-visual aids. As a concrete gesture in this direction, for example, we are setting up at Marquette University a schedule for previewing the various new religious audio-visual aids as they appear on the market. Any interested person who is willing to assist in the undertaking is most welcome to participate. The combined judgment of those who participate in this evaluation will be passed on to producers, readers of the CATHOLIC SCHOOL JOURNAL, and other publications as well as other interested persons.

In a similar fashion evaluation groups are needed elsewhere. Father McMullen, chairman of Catholic Audio-Visual Educators' evaluation committee, strongly urges wide participation in the very important work. Will you help?



AN ULTRA MODERN CAFETERIA

The cafeteria in the new Regina Dominica High School for girls at Wilmette, Illinois, features family-style groupings. The Amberwood plastic-top tables with tubular steel legs were manufactured by the Howell Co., of St. Charles, Ill. The leathergrain plastic upholstered chairs are in matching bronze finish.

In teacher preparation

The CURRICULUM LIBRARY

Offers Many Services

By Sister M. Josephina, C.S.J., D.Ed.

Asst. Professor of Education, Boston College, Chestnut Hill 67, Mass.

It has been said aptly that the library is the heart of the university. From the library comes the impetus for further learning, devoid of the formality of the lecture hall, but, nonetheless, effective and lasting. Student knowledge received via lectures is often fragmentary and needs constantly to be reinforced by studying the many works of the leaders in the field under consideration.

What Is a Curriculum Library?

The curriculum library likewise plays an important role in the life of the university and, particularly, in the preparation of future teachers enrolled in a teacher training institution. Curriculum libraries are not new adjuncts, for many have been functioning for more than 50 years. Yet their organization is not as uniform as that found in the university library with its cataloging system, types of materials, methods of distribution of books, reference rooms, and coverage of periodicals. Frequently, prospective teachers do not have access to materials which are found in today's classroom. Too often such things are housed in a professor's office to be dispensed by him when needed.

The physical design of and the types of materials found in the curriculum library vary considerably. However, where they are found it is always noted that they originated from a definite need. Here is a description of the curriculum library in the school of education at Boston College.

Demands of those in service and the needs of students, who later as teachers would staff both elementary and secondary schools, prompted the establishment of the curriculum library in 1952. Because the university library did not house textbooks at the elementary and secondary level, free and inexpensive materials, pamphlets, standardized tests, courses of

study, etc., it was felt that a special library should make these valuable materials available.

The curriculum library, or laboratory, may be defined as a place where an organized collection of materials available for teachers and curriculum leaders for the improving of the teaching and learning of pupils is found. The physical setup should be conducive to study and research with plenty of storage space for materials, along with the open shelving of textbooks and courses of study. Research, examination, evaluation, and production of teaching aids form the objectives for the establishing of the library.

A Workshop for Teachers

Sufficient space was allotted in the blueprint stages for a curriculum library when the original plans for the Boston College school of education were proposed. This was a significant departure,

as in most colleges the curriculum library evolved from an unused classroom. The library is conveniently located with sufficient room for tables and chairs, book shelves, equipment for librarian, files, and a space used as a workroom and for storage purposes.

More than 1000 textbooks at elementary and secondary levels in all curriculum areas are on open shelves. These books are arranged according to subject and grade. The teacher's guidebook or manual and the pupil's workbook accompany the text. A card catalogue has been prepared where the texts are indexed according to subject, grade, and publisher. Manipulative material such as games and other objective teaching aids are likewise placed with the texts. From time to time publishers send new editions for the current text. These are placed on the shelf and the older copies removed.

Filed according to state and city is a collection of curricula and courses of study in all subject matter fields and grade levels. These, too, are indexed by subject, state, and city. The use of the courses of study has been most helpful to prospective teachers, wherein they may see the type and kind of work asked by the school system where they intend to teach. Besides, this collection has proved helpful to curriculum committees working on revision or revamping of courses of study.

Standardized tests covering intelligence, achievement, personality, interest, and readiness have been coded and are on file. These are used in classes in testing for examination and evaluation; in meth-



The curriculum library serves teachers and future teachers.

ods classes when appraisal of pupil performance is studied. As with the courses of study, the tests are in steel files and open only by requisition from the librarian. Because of the nature of testing it is deemed advisable not to keep such materials available for general and unrestricted use.

Commercially prepared and teacher-made units of study form an important segment of the materials frequently used. The units, coded and filed according to grade level and subject area, can be obtained by means of the card catalogue which is set up by the specific curriculum area and grade level.

Government pamphlets and those issued by textbook publishers and other educational agencies are on open shelves and are used constantly by students in preparing talks and reports. Along with these materials are found free and inexpensive aids distributed by companies, school reports, publications emanating from state departments of education, and brochures related to education from various sources.

Because of the lack of a budget and since the university library carries a full line of educational periodicals, few are found in the curriculum library.

Teaching materials such as sound re-

cordings, record player, discs, flannel board, charts, flat pictures, display racks, etc., are accessible to students for demonstration lessons. Because the university has a complete audio-visual department no attempt is made to house such materials. There is complete liaison between the audio-visual department and the curriculum library.

Space provided by wide window sills is used for display of texts, children's work, free and inexpensive materials, and seasonal exhibits. Bulletin boards are utilized for various purposes. Dictionaries, both abridged and unabridged, sets of encyclopedias, a *Dictionary of Education*, *Who's Who in Education*, and reserve loans of professional materials supply many needs of students in preparing assignments.

A Paradise for Research Workers

Pupil accounting forms, report cards, cumulative records, and various kinds of appraisal sheets have been collected from schools within Massachusetts and from those in large city systems throughout the United States. This collection has been used frequently by teachers serving on committees for revision of pupil progress cards, by classes in teaching methods and supervision where evaluation

and examination of such data are part of the prescribed work. Teacher rating scales, both commercially prepared and those used by school systems and by state departments of education, comprise another important collection frequently used by graduate classes.

Because schools and universities exist for the good of the students, Boston College school of education aims to serve not only its prospective teachers but also graduate students enrolled in the department of education, curriculum groups from public and private school systems, parents seeking information about class texts, administrators, and heads of departments interested in the latest text in a special area. Giving such service adds to the prestige of the school specifically and to the university as a whole. The curriculum library is fulfilling the objectives in its establishment: to be of help in improving the teaching and learning of pupils; to advance the professional growth of students; and to provide a place for and means of carrying on research with available source of materials at hand. Thus, the curriculum library is an integral part of, and not an appendage to, an institution contributing to the advancement of the teaching profession.

Teaching Judgment Through Art

By Sister Augusta, S.C.

Mt. St. Joseph on the Ohio, Mt. St. Joseph, Ohio

The objective of the teacher as she approaches her class in art is too often that of merely getting the children to produce something for the moment. The teacher feels that she must see some immediate results from her teaching, and after a particular class in drawing or designing or painting, the picture that is hung on the wall is the total result — to her!

We too often forget that the child is actually going through some change for better or for worse as he follows us through the art program or carries out a project in creative art. But it is our first duty to make certain that our boys and girls come from their art classes *spiritually better* for the experiences they have had there. This is not commonly recognized

as one of the aims in teaching art, yet the power in the arts for training and developing the soundly spiritual side of our students is tremendous, and we as Catholic teachers should be intensely concerned with these more vital results. There are three points in this business of education we may well consider:

Fundamental Principles

The first is the fact that, later in life, our children must face their problems alone. This means they must be able to think clearly and judge correctly for themselves. They must have a keenness for recognizing right and wrong in any given case. It is not always easy these days even for parents — nor for teachers — to decide some problems, and too often good judg-

ment is sadly lacking. This training in clear thinking and in forming right judgments does not mean telling our students the answers to every problem. It means *training them to find the right answers themselves in the problems that come up from day to day*.

The second is the fact that both children and adults in the final analysis actually make most of their decisions, whether spontaneous or deliberate, according to their inclinations, tendencies, and emotions. Therefore, these tendencies and inclinations need to be trained. The child's recognition and desire for the *real good* must be developed. The *good* must be "sensed," admired, and chosen spontaneously.

The third is the fact that certain ac-



These children create paper masks and toothpick towers for the art and handicraft classes at the demonstration elementary school of Alverno College, Milwaukee. Education students may observe the classes through one-way window walls. School Sisters of St. Francis conduct the schools.

tivities and experiences develop these tendencies and inclinations, and others do not. There is a statement which has much truth in it from the educational viewpoint, that a person remembers 10 per cent of what he hears, 30 per cent of what he sees, but 80 to 90 per cent of what he does. Whether or not the percentages are accurate, the idea is true and demonstrable.

How does this apply to the art class?

1. The child learns in the art class by *doing*. Therefore a goodly percentage of what he learns there will stay with him, consciously or unconsciously. And it will be for better or for worse according to how the lesson is taught.

2. Rightly taught, the activities in the art classes will develop in the children a desire for and a pleasure in goodness and truth. Through the right presentation of the principles of art we can form the tendencies of our children and incline them toward good.

3. In the art class the children constantly have to make decisions. The work is theirs and the final result of their creation depends upon their judgment. They must recognize when the thing they are making is good, and why it is good. They must see the honesty, the goodness, and the reasonableness of the thing they make. This is forming judgment.

There are four points that the teacher must know and fully realize, and make the foundation of her teaching in art. Let us follow them through:

Why Is an Article Good?

1. To know the goodness of anything, one must know its purpose and how well it fulfills its purpose. Give your children problems in art that have a purpose and a need. Teach them from the beginning

that the art class is a useful period in which they produce something that will be used by themselves or by someone else. Early in their art program teach them how to make useful things: weave little mats or purses, scarves, or mits; letter signs that are needed; make folders and booklets that they must use; files for the classroom. For the older grades or high school, make boxes, wastebaskets, book ends, belts, purses, racks, rosaries, even crucifixes for home or for classroom. And be sure that they really *use* them.

Point out to the children that the goodness of the things about them depends upon the fulfillment of their purpose—the goodness of the chair, the desk, the light fixture, the school building itself, their clothes, their car. This experience builds up within the child a subconscious awareness of *purpose*. It develops an inner sense of purposefulness and is easily directed to his own life, both in its immediate and its ultimate purpose. This final cause, or purpose, of an object is recognized as the guide in how the thing is to be made. The student doesn't begin a project with a hazy idea or a groping around for someone to tell him what to do. He has the first requisite for forming his own judgment and making a decision.

As an example, take the ever present poster. The first question is: What is its purpose? Where will it be used? Point out to the children that the object of a poster is to give a message and give it quickly, clearly, and simply. Its purpose is not to be a pretty, frilly picture. Therefore, a poster is a good poster *only* if it succeeds in giving its message properly. Thus, only simple, distinct letters are used. Strong value contrasts are used in very simple areas and shapes. Only a few

unusual sizes and shapes are used in the spot which gives the most important message. This explanation of the purpose of the poster starts the student to thinking independently and intelligently about his job, and it enables him to form his own judgment of what is good whether in his own or other posters. Further, considering his work from the viewpoint of the final cause, or purpose, the student centers his attention upon the end for which he is working rather than upon himself. The project becomes a healthy and profitable activity instead of a mere duty that must be fulfilled. The pupil is developing himself while he is performing a work which benefits others.

What Is Good Design?

2. From the *idea* of the purpose of the object grows the *idea* of its design or character. Is the object so planned that it discloses its purpose? Is it evident at a glance that it can and will fulfill its purpose? Consider a chair. Will it support the weight of a body comfortably, and is it evident that this function is its first concern? Or does the chair manifest a spirit of ostentation, of novelty, of desire to attract attention, of being different? Or is it just poorly planned, showing an absence of real thought or understanding of its purpose?

Analyze with the children objects such as chairs, desks, cars, and let them discover the character of them. Lead them to see that the design of its *structure* is the first consideration, and the added design must be carefully selected and placed properly *on the structure*. The added design may never *usurp* the place of the *purpose*. It must grow out of it and strengthen it.



Creative expression at Alverno Elementary School.

At times, works of art are primarily for decorative purposes. Here the final cause directs that the character be especially good, since it must inspire and invigorate, and *never* tend to weakness or sentimentality. The design, the arrangement itself, must carry a message of goodness and truth. Here we apply the principles of design, with an understanding of their purpose. The student recognizes the order that comes from harmony of line and shape, the need for unity, and proper emphasis; he recognizes the weakness in useless decoration and fussiness. In other words, he becomes more serious minded and logical in his thinking. He sees why a choice of technique depends on the *purpose* of the thing he is making. The student will see, for instance, that a sketchy technique is not good for a poster. He sees that the block print is good for textile work, and stenciling is also good, because both of these create simple shapes suited to flat woven material. As the child begins to understand these principles he wants to experiment with techniques. He will enjoy the various ways of handling water color, pen and ink, chalk, poster paint, and charcoal. Through these experiments he will learn the characteristics of each and will be able to handle them intelligently in a given problem. Giving the students various means of expression is as much the duty of the teacher as presenting ideas and objectives.

Choice of Materials

3. This seriousness extends also to the various materials used in making useful things. Let the children work with various

materials. These need not be expensive, but they must be *real* and *honest*, not the cheap imitations put out for novelty hobbies. It is always imperative that the children feel (and *know*) that their creations are *good*, that they are worthy of careful *use*, and that they will *last*. Use scraps of wood to make book ends, crucifixes, boxes, plaques. Use raffia and reed to make baskets, mats, and glassholders. Use wool to card-weave purses, belts, scarves. Use metal—even tin cans—to make candleholders, holy water fonts, ciborium stands. Use beads and cord to make rosaries, belts, bags. Use plaster of Paris to make candleholders for the home altar. Watch in all of this making that the material be properly used, its own character preserved, that there be no foolish and unnecessary decoration, and that any decoration added be simple and suitable to the material. Clay can be used to form useful objects—bowls, ash trays, book ends. Self-hardening clay will give the children the “feel” of the real clay when there is no kiln for firing. But keep the character of the clay! Make the objects simple. Construct them well. Decorative designs may be added by incising, simple carving, or brush painting one colored clay over another. The shape of the object is the most important point. It should be beautiful *without* any ornament, inspiring because of its honesty.

Children quickly recognize the “*wrongness*” of wood painted to look like marble, of metal doors and files painted to look like wood, of plaster painted to look like bronze, of woven cloth pressed to look like leather. They quickly appreciate the

goodness of the *real* thing: the warmth and beautiful grain of natural wood; the supple, warm quality of real leather; the strength, solidity, and durable quality of stone. All of this increases their appreciation of *goodness*. It deepens their sense of accuracy and honesty, and they learn to prefer honesty in all the things they use. They learn to recognize the right selection of materials for certain purposes and they learn to prefer things made in accordance with the natural qualities of the material. We are giving our children in this way a criterion by which they can judge.

The Individuality of Art

4. The child is the “*creator*” of the thing he is making, and is thus the efficient cause of it. It is our duty as teachers to see that he works according to the qualities God has given him. It is our duty to understand the child with his particular dispositions of mind and heart. We must see to it that he works freely, with the freedom of the children of God. We must guide him in the principles of right making, but allow him to develop the gifts God saw fit to bestow on him. It is not our place to make Johnny do his work (or draw his picture) as Mary does. The character of each child is different, and God wants the particular service and love that comes from each particular disposition and character. The principles of goodness and truth are always the same, but the application of them varies with individual creative acts. This is God’s ordination and we have no right to interfere or to set it aside. If we dare to dictate or to *change* (!) the work of a child (in order to have an attractive display) we have hindered the growth of the child, and have injured his sense of what is right. We have at best weakened his power of thinking, shaken his confidence, and stunted his creativeness. We have weakened him in a way we probably shall never realize. The book written by Viktor Lowenfeld, *Creative and Mental Growth*, should be read by every teacher to make her conscious of the need that *every* person—especially a child—has for creative experience.

The arts are for the right development of the *children*, and especially for the development of their Christian judgment. If we, as Catholic teachers would approach the arts, both personally and in our teaching, through the avenues of the causes of the object of art, we would be using a healthy, honest, and Christian approach, based on goodness and truth. And if we take this approach, we shall produce not pretty pictures, but *thinking Christians* who will be experienced in the principles of the Christian artists.

A Child's Trilogy in Holy Week

By Sister M. Louis, O.S.B.

St. Mary's School, Erie, Pa.

This Trilogy for Holy Week was prepared to be used by a child narrator in a pantomime scene.

HOLY THURSDAY

Here I am, Jesus! It's Holy Thursday and the
Big folks say

That You are here, too, in a special
Way, today.

But I don't see You; I know
You're there
Underneath that golden cloth; so
Please hear my prayer!

It's quiet. So many lights are burning —
Are they to keep You warm

And help You see?

Then will You let me come real close —
That You can look at me?

This is Your Birthday — many years ago,
You made Yourself so white and small,
And now I know;

I think You planned it all out so that
You could be
Just the right size for little folks
Like me.

Those lilies! Did someone give You those
For Your Birthday?

Surely,
I, too, can come so close, if I live as
Purely.

Do they know that You are there inside
That Golden Door?

Is that why they're bending toward You?
I wonder why more
Don't come here to kneel and pray;
What is it keeps so many folks away?

I love it here where the candle lights
Glisten;

And if I'm very still
And listen,
You'll speak to me —
I can hear You just as plain
And clear;
Your voice — it's so different
And so dear!

GOOD FRIDAY

Dear Jesus, it makes me want to cry
To see You lie

So helpless and worn;
I can't help wonder why
When other people die,
Lots of people come to mourn!
Why don't they come to You?
Don't they know that You
Died, too?

Can't I help; isn't there some way
To take a little of Your hurt away?

Speak to me! . . .

"Yes, My child, it's souls I crave;
This longing sent Me to My grave —
Live for Me!"

"Just pick out a little way
Of thinking of them when you pray,
And when you've grown,
Greater work there'll be to do;
I want many souls through you,
When you're My own!"

"Now your heart has known My sorrow,
Come back tomorrow,
And I'll have a joy for you!"

EASTER SUNDAY

It's tomorrow, dear Lord, and again I'm here;
But isn't it queer

That overnight there's such a change!
Now everything is bright!

There's music, cheery music, and all the bells are
ringing —

Someone's singing —

It was so silent yesterday.

Are they all so glad that You have died?
Somehow I can't feel that awful sorrieness inside;
Something makes we want to sing, too;
I think it's because You
Are back again.

They tell me it is Easter. I see You on the altar in a
Little House of Gold;
Did You get tired and lonesome in that grave;
Was it so dark and cold
That You longed for lights and candles once
more
To keep You warm?
Something tells me no one else will ever
Try to hurt You any more,
Or bring You harm.

You're going to stay forever! I just know
Because the love that's singing in my heart
Has told me so!
And now I only have to wait until I'm older grown
When, in a little while, I'll belong to You,
And You alone!

I like Easter, don't You, Jesus? I like, too, the lesson
That You taught;
I know now I ought
Go down with You in sorrow
If I would live with You tomorrow —
When it will be
EASTER forever!!!

Projects for Lent —

Legend of the Good Thief

This short play teaches Baptism of Desire

By Sister M. Concepta, R.S.M.

Convent of Mercy, Wilkes-Barre, Pa.

SCENE I

Arrangement of Characters

Reader	Reader
Child with Crucifix	St. John
Our Lady	

READER: The bad thief said: "If Thou be Christ, save Thyself and us."

READER: The good thief said: "Lord, remember me when Thou shalt come into Thy kingdom."

READER: And Christ answered the good thief: "Amen, amen, I say to thee: this day thou shalt be with me in paradise."

READER: From this record we learn from the Apostles that Dismas, the good thief, won eternity on the day of his death. 'Tis true he was not baptized by water but his contrition for his sins was so sincere that it won for him, Baptism of Desire. Thus he was made the first canonized Saint by the Invisible Head of the Church, Jesus Christ.

SCENE II

Arrangement of Characters

Dismas	
Charles	Laura
Joseph	Helen
Thomas	Mary
Ned	Rose

LAURA: Very few Christians live who do not know the story of the tender care St. Joseph had for our Lady and the Baby Jesus when the wicked Herod sent his soldiers to destroy the Child of Bethlehem.

CHARLES: An angel was sent to St. Joseph to warn Mary of the danger. At once they left for Egypt. This journey was a hard one but it seemed eased by the thought that God was so close to them.

HELEN: Along this journey they passed an inn. St. Joseph asked the innkeeper's wife if they might rest there for the night. She told him that her husband was away and that his room was vacant.

JOSEPH: What a relief to Mary when she was told there was a place for them to remain until morning. As Mary entered the door, the mistress of the inn invited her to bathe her Infant in the water she had prepared for her own child, for she too had a son but he was not as well as Mary's Child, but ill and broken with fever.

MARY: Mary understood this and when she was finished bathing the Baby Jesus, she directed the woman to use the same water for her own sick child. And lo, behold! no sooner did the little one touch the sacred water when a miracle took place. The innkeeper's baby was cured.

THOMAS: Thirty-three years passed by. Again the children meet. Both were nailed to a cross. One suffers for the redemption of mankind; the other that his story might reach the hardened sinner and thus be

the means bringing lost souls to the feet of their Saviour. In order to understand this story more clearly let us listen to the last words of the Redeemer of mankind.

SCENE III

Arrangement of Characters

[Same as in Scene II]

NED: The seven last words of Jesus:

1. Father, forgive them for they know not what they do.
2. Amen, I say to thee, this day thou shalt be with Me in paradise.
3. Mother, behold thy son; Son, behold thy mother.
4. My God, My God, why hast Thou forsaken Me?
5. I thirst.
6. It is consummated.
7. Father, into Thy hands I commend My spirit.

Motivate Lenten penances with a

"Love and Do" Project

By Sister M. Marquita, C.S.J.

Cathedral School, Grand Island, Neb.

Each year as the Lenten season approaches we are confronted with the question, "What can we do to motivate the children to carry on their penances and sacrifices after Lent has passed?" Younger children easily grasp the thought or idea behind the motto "Love and Do," so we chose this as the title of our Lenten project. If they love, they will do, and there will be a carry-over in their little acts of love and penance after the Lenten season has passed. Too often children build up the idea that little penances and sacrifices are

to be performed only during Lent. In order to try to impress the carry-over on their minds we used the following project with an attractive visual aid in creating enthusiasm.

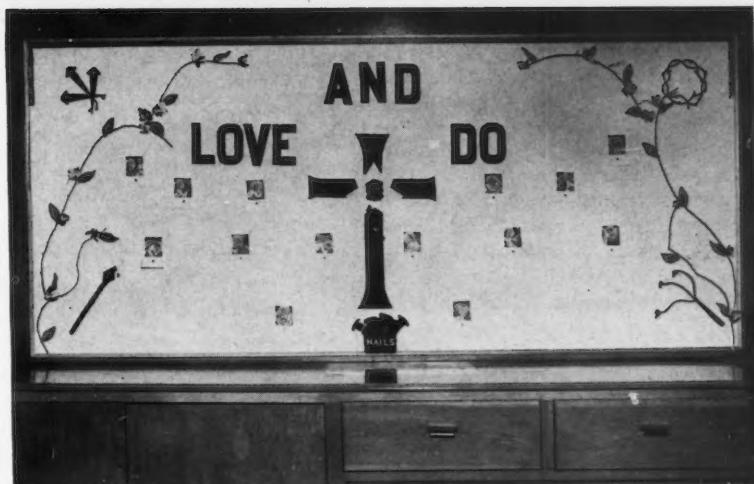
A white bulletin board was utilized as the base for our picture. A large cross of black velour paper was placed in the center. On the cross beams white velour rays made the background for a ceramic "Ecce Homo." One might use a picture as well. At the foot of the cross we placed a box of "Nails." The nails were made of black

This bulletin board was a constant visual reminder to observe Lenten practices.

and white construction paper. The practice was printed on the white paper and stapled to the black nail-shaped slip. To ease the pain of the suffering Christ as He hung on the cross, each child drew a nail each day and carefully observed whatever penance he found thereon.

The instruments of the Passion, that is, the scourge, the spear, the nails and the crown of thorns, were also cut out of black velour paper and one placed in each corner of our picture. Drops of blood of red velour were placed upon these.

Holy card size pictures of the Stations of the Cross were placed on either side of the central cross. Our motto "Love and Do" in large purple velour letters was centered above the cross. Real thorn vines adorned with paper flowers in purple and white were twined on either side of the Stations of the Cross. Green construction



paper was used for leaves. The vines thus used gave the picture a three-dimension appearance.

To complete the picture a purple ribbon was draped over the top and down on either side. The children were very pleased

with this project and entered into the spirit enthusiastically. With this feeling so active ample opportunity was given to impress them with the idea that one must "Love and Do" at all times, if one is really in love with the crucified Christ on the cross.

Catholic Action in the Grades

By Sister M. Paul, O.S.F.

St. Francis Convent, Mishawaka, Ind.

What Is Catholic Action

Having become well instructed yourself, your next step is to explain just what Catholic Action is. Briefly, we may say that Catholic Action has as its aim the total Christianization of an environment. All the people, all their thoughts, and all the institutions they use (movies, books, schools, parties, dances, etc.) are to be changed by Catholic Action. This, of course, needs to be explained to the child on the level of his understanding, omitting that with which he will have no contact. Tell the child that God calls him to help in the work He began when He was on earth. His first task is to make himself a better individual by becoming more Christ-minded in all that he does. Then, by influencing and encouraging others to follow his example, he will be the apostle of a long line of individuals whose lives mirror that of Christ, and who, in turn, will draw souls to God.

Christianize the Leader

Your next important step is to obtain a good leader. To find the child most capable of leading the group you do not talk to a large class on the general subject of Catholic Action and then expect the right children to volunteer for the work. Nor can you set out to make your leaders. You should look for those children who are by nature already leaders. Oftentimes the leader of a clique or gang will be the person for whom you are looking. This child need not necessarily excel in his studies or in sports, but he should lead in living. Choose for your leader the child who determines the thoughts, entertainments, business, virtue, and even the sin of the group. This method of choosing a leader is based upon the principle: Christianize your leader and teach him to Christianize your entire student body.

From the very beginning and without ceasing you must spend much time in convincing and training your leader. This includes prayer, interest in him and his concerns, many informal meetings, and whatever else you find necessary to win

and form him. He must arrive at the realization of his responsibility in leading his group and influencing it for good. To neglect the training of your leader is to neglect your whole group.

Begin Where They Are

While your chief purpose is the promotion of the spiritual growth of your students you must not be too insistent in the beginning on the spiritual life and holiness. That will often frighten your group and cause them to think such accomplishments impossible for them. Begin with what is more acceptable to your leader and your class—the idea of conquest and accomplishment. When the children have become imbued with the spirit of the apostolate, they will see, little by little, the necessity for the formation and development of their spiritual life. Then, with your help, they will accomplish it more successfully.

Along with the leader each member has a definite sphere of influence and a definite following. To ensure more effective and widespread influence, it is advisable that within these spheres of influence your class be divided into various groups. These groups provide the leader with a concentrated field of operation; with assistants, coworkers who will back up whatever he says or does. It also creates a feeling of personal importance and responsibility in each member which is so indispensable for success. In one school a class of fifth and sixth graders was divided into four groups. Working together in these groups the children were able to make remarkable strides in Catholic Action work. A group of seventh and eighth graders incorporated Catholic Action in their weekly class club meetings. With a little planning on your part and perhaps a few suggestions from your students, you too can find a definite place for Catholic Action in your curriculum.

An Outline for Action

The following outline adapted from the booklet, *The Technique of the Catholic Action Cell Meeting* by Rev. Stephen Anderl and Sister M. Ruth, F.S.P.A. will give you the information necessary for the procedure of a Catholic Action meeting.

- A. Prayer to the Holy Spirit
- B. New Testament discussion (maximum time, 10 minutes)
 - 1. Choose incidents in the life of our Lord
 - 2. Make practical applications
- C. The Liturgy (maximum time, 10 minutes)



These children understand the liturgy by dramatizing the administration of the Sacrament of Baptism.

F. Prayer: Queen of Apostles, pray for us.

Work for God

There seems to have been nothing so effective as the ideal of working for the love of God. Catholic Action has made it possible to accomplish things with the children that I know could not have been done otherwise. Successes are not, however, always immediate but come only after repeated trials. There must always be encouragement on the part of the teacher so that the Catholic Actioners do not lose heart and think their efforts are of no avail. Every small victory is great in the eyes of God.

As the weekly meetings progress, you will be able to observe a change taking place over the members. There will seem to pass over each individual a spirit of peace and conviction that comes with knowing he is doing the right thing. Where once you had uncertain, indifferent children, you will find them following the even tread of the strong, courageous soldier of Christ. No longer will they wonder what the "gang" will think. Rather they will be asking, "What will Christ think about this?" Their model becomes Christ; their motive, the love of God; their goal, heaven.

Thus, with a knowledge of the Catholic Action Cell; with a constant guidance and unceasing prayer; and with a determination to make Christ better known and loved; many a child, now in your care, will grow to manhood and womanhood fully realizing the great value of his life here on this earth.

These Children Live the Liturgy

By Sisters of Mercy

Our Lady of Refuge School, Refugio, Tex.

Active participation by means of the dialog Mass, with appropriate hymns and Psalms, living the liturgical year, and dramatizing the sacraments has given our children a fundamental knowledge of Christian truth: Christ the great gift of the Father and Christ as our way to God the Father.

In our dialog Mass all responses as well as the Gloria, the Credo, the Sanctus, and the Agnus Dei are in Latin. Most of the time we use responsorial psalmody taken from the Gelineau Psalms. Through the kind co-operation of our pastor, Rt. Rev. Msgr. W. H. Oberste, we arranged our singing so as not to cause the celebrant any delay.

Psalm 42 is used for the entrance hymn; an "Alleluia" between the Epistle and the

Enacting the
Sacrifice of
the Mass.



Gospel; Psalm 28 for the Offertory. The Psalms "Taste and See How Good is the Lord" and "I Am the Living Bread" are sung during the Communion procession. Psalm 135 or any other of praise and thanksgiving is sung at the end. We also use appropriate hymns taken from *The Peoples Hymnal*, and we sing most of the time without the organ.

Reading the Collection of the day be-

fore class, singing a short form of Terce, Sext, and None, learning to set our missals, discussing the Sunday Gospel, living the Church year and in this way rendering present again the work of the Redemption which God the Father wrought through Christ His beloved Son, are a few of the things we do during the school year. We also have an active Knights of the Altar group for our boys.

- +2 For each row that is orderly getting and putting away clothing.
- +2 For each row attentive during specified teaching periods.
- +2 For each row polite before visitors and at public assemblies.
- +2 For the notable co-operation of an individual or of a group engaged in a project.

For Failure to Imitate the Divine Child

- 2 For notable misconduct of any child at any time.
- 2 For notable inattention during a lesson or instruction.
- 2 For leaving one's desk without permission.
- 2 For requesting to leave the room after recess.

Having explained your method of keeping score, set the loveometers at zero degrees and begin the contest to reach top first by honoring the Divine Child. Reward in some way each boy or girl of the winning team.

Set the loveometers at zero degrees again and begin another contest. The picture and caption may be changed, if desired, to suit the spirit of the month or church season.

No More Discipline Worries

Here is a simple device that works like magic in getting co-operation and order from pupils. And, best of all, it is based on supernatural motives.

Divide your class into two even teams, preferably three rows of girls and three rows of boys. Secure for each team from a school supply company two cardboard thermometers with red elastic representing the mercury. Hang the thermometers side by side, each on a different colored ribbon to distinguish the team. This is essential. However, to give added beauty to your classroom and to keep uppermost in the minds of the pupils the supernatural motives for which they should be striving, mount a picture of the Infant of Prague with the caption The More You Honor Me the More I will Bless You in the middle of a 22 by 28-inch colored showcard. Hang it in front of the room in a conspicuous place. Then fasten a ther-

momter over the showcard on each side of the picture.

Give to the children a short pep talk on the picture and the caption. Draw from them various ways they could imitate and honor the Divine Child in the classroom, at assemblies and dismissals, before visitors, and so on. Introduce the name Loveometers for the thermometers and explain that they will be used to indicate, in some small way, their love and devotion to the Divine Child. Then tell them how they can gain or lose degrees on their loveometers.

Suggestions for Scoring For Honoring the Christ Child

- +2 For each row that obeys promptly and quietly.

EDWARD A. FITZPATRICK, PH.D., LL.D.

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THE CATHOLIC SCHOOL Journal

OUR LADY OF THE ANGELS SCHOOL HOLOCAUST

The catastrophic holocaust at Our Lady of the Angels School in Chicago leaves us numb and with tear-filled eyes. The shock that such a thing could happen and the horror and anguish accompanying the shock found a deep sympathetic response in the hearts of the whole nation and indeed of the world. Now—and may it be lasting—there is the spontaneous firm resolution that such a tragedy shall never happen again in any of our schools.

Resolutions, Inspections, and Reports Are Not Enough!

This resolution must become part of our conscience. There is always the danger of human weakness, human indifference—the easiest way and a short memory. Inspections have become important, reports to the public are made, which apparently in the past have been filed in school offices and, in some cases steps are taken immediately to correct the conditions. Unfortunately in the newspapers the inspectors are quoted as calling these real fire hazards "minor housekeeping items." Nothing that even remotely endangers the life of a child is minor. Spot checks—not thorough inspections—reveal hazardous conditions in all types of schools now.

Dangerous and Hazardous Conditions Continue

Two days after the Chicago holocaust the inspectors in an Eastern city checked all schools and found similar conditions.

In the Catholic schools in this city there were three schools with no obvious violations, but the conditions in other schools were reported as follows:

School No. 1

1. Exit lights out
2. No tops for trash cans
3. No self-enclosing device on boiler room door
4. Stage door locked
5. Unprotected door from auditorium to fire stairs

School No. 2

1. Open fuse boxes
2. Storage room in basement not equipped with fire-resistant door
3. Wooden lockers in the hall
4. Defective "closer" on furnace door
5. No cabinet for paint storage
6. Exit lights out
7. Falling plaster in storage closet
8. Defective screen in incinerator

School No. 3

1. Exit lights out
2. Cloak racks in second-floor hallway
3. Repairs on fire door from third floor exit to fire escape needed
4. Repairs on both doors leading from second floor to east stairs
5. Self-closing device on door leading into library needed
6. Counter in cafeteria not flameproof
7. Install missing door to storage room and locker in basement and equip it with self-closing device
8. Remove hooks that hold fire doors open and keep them closed
9. Stair landings of first, second, and third floors of east staircase are unprotected wood

School No. 4

1. Exit lights out
2. Fire door propped open

Obviously the condition in School No. 3 is totally indefensible and danger lurks in all the conditions noted. In fact any of the conditions are indefensible.

The Awesome and Awe-ful Responsibility of School Authorities

There comes home to all of us in such a tragedy, the awesome and awful responsibility of those charged with the administration and supervision of schools. Their responsibility is direct and in addition to and distinct from that of the public authority charged with the safety of buildings. This responsibility is an extra safeguard—or should be—for the children.

Responsibility of Public Authority

The public servants in municipal or state safety departments have generally good laws to administer or supervise their enforcement. But the enforcement is even more important than the law itself, for without enforcement it is meaningless—a dead letter, however good the spirit that inspired it. The enforcement of the law by these public servants must be impersonal, vigorous, conscientious, and courageous! Even inquisitorial, persistent, and continuous until full compliance with the law and regulations is achieved. Failure to enforce the law is bad public service and a malfeasance or nonfeasance of public duty.

The Distinct Responsibility of School Authorities

Entirely independent of this basic condition of public responsibility of the general government is the inescapable responsibility on the heads and operators of school systems to be sure that conditions, regulations, administration, supervision, inspection, and enforcement are all utilized for the safety of the child.

Things That Must Be Done Consistently: A Check List

The kind of things that school boards in public school systems and Bishops in the Catholic school systems, and the heads of other private schools and their assistants, must consider important and see that they are meticulously observed are:

1. That there be small classes, preferably under 40 and nearer 30, with division of classes whenever the number reaches 45. This is a minimum — a low standard.
2. That teachers have full knowledge of safety regulations by public authority, the school system, and the local school, and be trained in checking them regularly and carrying them out in their classrooms, playgrounds, etc.
3. That compliance be complete with all regulation of public authority in new, renovated, and — yes — old school buildings before any child is permitted to attend.
4. That janitors and other service personnel be trained and conscientious about the performance of their duties.
5. That the building is inspected periodically (at least yearly) by responsible authorities for evidence of structural deterioration, defects in heating system, defects in electrical circuits and related equipment, defects in maintenance and housekeeping practices, especially with respect to storage.*
6. That pupils, teachers, and janitors are "safety conscious," are encouraged to call attention to hazardous or bad conditions, which they cannot immediately remedy, and that prompt action follow.
7. That relevant suggestions of fire, police, industrial, and health agencies be promptly carried out.
8. That automatic sprinkler systems are in good condition, regularly inspected, tested periodically, control equipment plainly marked, control valves locked and tagged in open position, and where located in unheated areas protected from freezing.
9. That fire-resistant walls and ceilings and approved fire doors separate heating plant and fuel room from the rest of the building.
10. That steam and hot water pipes are covered with heat-resistant material where necessary (adjacent to combustible structural materials, at points where personnel may come in contact with them, etc.).
11. That all openings in floors and partitions, through which steam or other pipes pass, are equipped with firestops.
12. That wastepaper chutes are completely fire resistant in construction.
13. That all building exit doors are equipped with panic bar locks.
14. That panic bar locks are inspected regularly and maintained properly so that additional locks, bolts, chains are unnecessary and are not used.
15. That all exit doors open outward, including classroom, fire escape, and gymnasium doors.
16. That all window screening can be easily unfastened from the inside, to permit emergency escape from the building.
17. That all stairways and other vertical openings in the building are enclosed by fire-resistant partitions, with approved self-closing fire doors at each floor level.
18. That self-closing fire doors used to separate sections of the building, and actuated by a fusible link or other device, are tested monthly to assure good operation.
19. That there are main cut-off valves for gas and oil, properly identified, readily accessible, and located far enough from the building to be out of the heat zone in case of fire.
20. That the school building is free of all concealed or "dead" spaces (hollow spaces between partitions and under floors) where dangerous gases might accumulate and through which fire may spread.
21. That a competent electrician regularly inspects all electrical appliances used in the school.
22. That effective malodorants are used for the easy and safe detection of gas leaks.
23. That fire doors (especially those leading to stair enclosures) are always free of wedges and other obstructions at all times.
24. That wastepaper and refuse (shavings, sawdust, rags) are collected daily from all classrooms, shops, and laboratories and placed in fire-safe receptacles until removed.
25. That collections of waste paper and refuse are kept in metal or other fire-resistant containers and are disposed of regularly.
26. That if trash is burned on the premises, the fire department has approved the schedule and the method.
27. That trash is baled or bundled and removed from the building daily; or it is kept in an enclosed, fire-resistant room until it is removed from the building or burned.
28. That flammable or combustible materials in bulk quantities are stored according to recommended safe practice.
29. That periodic and meticulous inspections of the school premises are made by public fire authority, written reports made to authorities (including the Bishop) and followed up frequently until corrected.
30. Exit drills are conducted in an orderly manner and both students and teachers take them seriously.
31. That exit drills are conducted on an average of at least once a month, or more often if required by law.
32. That teachers and students receive instruction and practice in how to meet such emergencies as blocked exits and blocked stairways during exit drills.
33. That the water supply and pressure and the number of fire extinguishing devices (hoses, fire extinguishers, automatic sprinklers) are sufficient for effectively fighting fire in any part of the building.
34. That sufficient number of fire extinguishers of correct types are located backstage, in assembly halls, in industrial arts shops, in laboratories, and in foods preparation areas.
35. That your fire detection system should automatically notify the fire department.

*The points from here are substantially (with only very slight changes) the 30 point check list of the National Safety Commission of the National Education Association, released December 2, 1958.

POPE AND ARCHBISHOP EXTEND SYMPATHY

His Holiness Pope John XXIII hastened to send a telegram saying:

"We have been deeply anguished in learning of the grave disaster which has struck the Archdiocese of Chicago.

"We express our sorrow to the parents, relatives, and families of the victims.

"And we send our apostolic blessing to them as we invoke the comfort of heaven on their anguish."

His Excellency Archbishop Meyer rushed to the scene immediately when he received word of the fire at Our Lady of the Angels School.

The Archbishop watched sorrowfully as firemen and rescue workers tended victims, then was led away in his grief to a convent across the street from the school.

Later, he visited some of the injured in hospitals, bestowing his blessings upon them.

In a statement issued to the press, he said:

"In this hour of supreme tragedy, my heart goes out in sympathy to all the bereaved families who lost their children in this fire, as well as to those who have beloved ones among the injured.

"Words cannot express the profound sense of grief which overwhelms us at a time like this. Our only recourse is to God in the spirit of faith of submission to His holy will.

"Likewise, I wish to extend my sympathy to Msgr. Cussen and to all the Fathers of Our Lady of the Angels parish, as well as to the Sisters, whose great sorrow in their own loss, as well as in the loss of the children in their classrooms, at this time is truly beyond description. They labored heroically throughout the course of the tragedy.

"Also I wish to express my profound gratitude to the members of the police and fire departments, who spent themselves with such heroism to lessen the magnitude of the tragedy.

"I am offering my Holy Mass during these days for all the dead, and for the intentions of the living, praying God to grant us the strength and the resignation that can come only from Him.

"We ask our Blessed Saviour and Our Lady of Sorrows to grant us this grace, begging Them to look down with pity upon us in our hour of great and indescribable sorrow, as we strive with Their help to unite ourselves to Their suffering on Calvary."

— E. A. F.

THE CHURCH'S TEACHING OF DOGMA AND MORALS

The Bishops at the end of their annual meeting in November, 1958, issued two significant statements. The one we shall discuss concerns the right of the Church to teach. This was, too, the theme of the year's national convention of the National Catholic Educational Association. The specific concern of our Bishops, in their 1958 annual statement is the teaching of dogmatic truth and morals.

The Divine Commission to Teach

The basis of the Church's right to teach is the divine commission, "Going into the whole world, preach the Gospel to every creature" (Mk. 16:15). This basis and mandate is clear and unequivocal, but the Bishops tell us why they felt the need to reaffirm it:

"The purpose of this statement is to reaffirm this right in the confusion of modern pluralism. It is to clarify for her own children and for men of good will the objects which are embraced by this right and the nature of the obedience which she demands of those who know that hearing her, they hear Christ Himself."

Need for Statement: Materialism and Secularism

And a further reason is the materialism and secularism of the age:

"There is a genuine urgency for dwelling upon the subject at this time. We live in a sundered and divided world, a world harassed by conflicting voices and warring philosophies. Materialism and secularism in particular have made heavy inroads on the official and popular thinking of men and nations. The basic tenet of those ideologies is that man's sole concern is with the here and now, with the actual politics and economics of this world, to the exclusion, theoretical or practical, of the things of the spirit and their relegation to the realm of pure fantasy."

Tests of "Truth"

The Bishops make clear that this right to teach dogmatic truth and morals is an absolute right of the Church, for she is divinely commissioned and no earthly power can deprive her of this power, and as an autonomous society within her spiritual realm, she is independent of the state. Her test of truth is her divine commission and the abiding presence of the Holy Spirit. However useful it may be in practical affairs, majority rule is no

test of truth, and as a matter of fact in practical affairs it is only our immediate resolution of a conflict of opinion. Both in the supernatural order and in the natural order, man's freedom and the grace of God help him to realize the Church's right to teach. An interesting point that is often overlooked regarding a view of the Church by outsiders is stated by the Bishops in the following words:

"What is sometimes misunderstood is that the Church is not a debating society but a divinely founded organization committed to a definite body of teachings and proclaiming a positive way of salvation."

The Right to a Hearing

A great deal of misunderstanding would be removed if the simple statement of the Bishops of what is essential to the Church's right to teach were universally understood. It is the freedom to a hearing, which is thus worded:

"What in practice does the Church regard as essential for the exercise of her right to teach men? The answer is very simple: the right to a hearing."

Freedom of America

The Bishops pay tribute to the American people for their recognition of this right and their maintenance of it. This is so in spite of the conditions during the Colonial period and in some states during the early National period. The Bishops' statement is as follows:

"It is an enduring tribute to the wisdom of the men who framed American freedom that they placed no hindrance in the way of the Church as teacher. Fidelity to their restraint is a proof of our national greatness."

Teaching of Dogmatic Truth: The Deposit of Faith

Now what is it that the Church has a right to teach? What was meant by Christ's phrase "all the things whatsoever I have taught you"? Here are the central things the Church is divinely commissioned to teach:

"What does the Church claim it is her right to teach? Obviously, the total content of the deposit of faith revealed by Jesus Christ through His Apostles, developed and unfolded through the ages under the guidance of the Holy Spirit whose abiding presence was promised her by the Divine Master."

Teaching of Morals

And in addition to this, explaining the usual statement that the area of the Church's teaching is "faith and morals," the Church has the right to teach morals. This is the Bishops' statement:

"She can acknowledge no temporal authority as empowered to change or modify in any respect the least part of this deposit, and many of her most anguished conflicts have been fought out on that issue with those who would dictate her creed. It is her right, moreover, to teach those moral principles which flow from the natural law and the positive law of God, and which are binding upon all men, either as written, in St. Paul's phrase, on the tablets of their hearts, or as faith illuminates their rightness and necessity."

Moral Teachings Challenged

The Bishops go on to explain that today only rarely is there any direct challenge to the Church's proclaiming and teaching her dogmatic truth, but both her right to teach morals and the principles of morality she teaches are often questioned and denied in a world that tends increasingly to disregard or deny any objective standard of morality. On specific doctrines such as divorce and the use of contraceptives the opposition is vehement. And, in the area where we are especially concerned in this JOURNAL, there is denial in "this mixed society where established principles are at a discount" of the moral necessity of Christian education. As the Bishops say:

"Her position on the moral necessity of Christian education is denounced as divisive, or, more properly, as running counter to the interests of a monopolistic statism."

The Right of Catholic Schools

In answer to the last statement we need only recall — and we should do so frequently — the extraordinary five statements of the Bishops in 1955:

"Let this be fully understood: Private and church related schools in America exist not by sufferance but by right. The right is implicit in the whole concept of American freedom and immunity from totalitarian oppression and in the constitutional framework of our federal government and of the several states. Under attack it has been rendered explicit by the decision of the Supreme Court of the United States in the celebrated Oregon School Case. Thus far happily the right of the parent to educate the child has not been successfully challenged in any American court." — E. A. F.

In high school, it is important to

Insist on Correct English

By Sister M. Anita, O.S.B.

St. Mary's High School, St. Marys, Pa.

"Now, Sister Mary, just look at this," said Sister Claire as she showed her principal the record of her mid-term tests. "Here is Jane Wilson with 88 per cent for her Latin and 48 per cent for her English. I teach both classes but I just don't seem to get the interest in English that I do in Latin."

Sister Mary thought a bit and said, "Sister, as far as I know, your problem is nationwide." Just ask a high school student the question, "Who is there?" and invariably the reply is "Me."

A Confusing Situation

The desire to speak our native language correctly lies in our minds and hearts; note the interest in crossword puzzles, cryptoquotes, word-forming games, and the vocabulary-building sections of magazines. Yet in the run of everyday conversation we often trip on very simple words. Charles A. Lloyd, in his book *We Who Speak English* says that the ignorance concerning the two verbs "sit" and "set" is nothing short of a national scandal. The same thing may be said for the verbs "lie" and "lay."

Although "Modern Linguistics" are now giving such expressions the dignity of colloquial speech, people in general do not condone the acceptance of what we always condemned as grammatical errors. They are scars on the face of the English language. Some time ago a superintendent of schools in an address he was giving, made a mildly liberal statement saying that "he don't" and "it is me" could be used by teachers and pupils alike since their correct forms sound stilted and egotistical. The people's reaction to this statement was voiced in newspaper editorials which pelted him with a deluge of criticism alleging that ignorance is no excuse for taking questionable liberties with the English language.

After World War II American education went forward in strides. The clarion call for intensive courses in mathematics and science has found an enthusiastic response; but what has been done to improve ac-

curacy and facility in the use of our native tongue, both spoken and written?

True, the teachings of the "Modern Linguistics" have helped to make our formal rules of grammar servants of English rather than masters. However, they have left us utterly confused in regard to correct and incorrect usage. Our textbooks give evidence of this confusion. Examine the sections of textbooks on the use of irregular verbs. From the grades to freshman college something like this will appear: "sit" — "set": (1) He vase on the table. (2) Jim on the bleachers. Is it any wonder that a sort of ennui seizes the student and deadens any real effort to master difficulties which remain difficulties year after year? Do we include a two-times-two problem in a senior high business exercise? Surely with all justice we should demand the complete mastery of certain forms over a reasonable, not an indefinite, period of time.

An Efficient Method

"Ease and comfort are so much a part of modern living that some educators feel that the easier the lesson the more effective it will be. The ambition and sturdiness of an Abe Lincoln will never be acquired on a high school diet intended for a fourth grader."¹

In a recent interview a college professor stated that students come to college prepared in scope but not in depth. In other words, they lack the thorough teaching which will insure mastery. The acquisition of fluency in writing and speaking depends on a certain amount of discipline to which the student of English must subject himself. If he may expect to succeed, he must learn to keep himself at his task, to shape and reshape sentences, and to drive himself with dogged perseverance.

Teachers, of course, are the guardians of that discipline which often is absent in the modern home. One teacher aided her students by means of "error sheets" on

¹Sister M. Louis, C.P.P.S., "Are Teachers of English Failures?" *The Catholic School Journal*, Jan., 1957.

which she listed the 15 most common errors found in the students' compositions. She began her plan with two weeks of intensive teaching based on the 15 errors most prevalent in the first writing assignment. Later dittoed lists of the 15 errors with numbered columns after the errors were passed out to the students. From then on each student kept a record of his own errors on the "error sheet." Teacher time in checking was saved by referring pupils to the number of their error on the "error sheet." Small groups of pupils, repeatedly making the same mistakes, were given remedial instruction. Such discipline must of its nature instill habits of work for mastery.

If educators find that they can successfully teach a foreign language to children of the third, fourth, and fifth grades, how much more should they be able to teach their own mother tongue in correct form to the receptive minds of the little ones. A concentration on quality rather than on quantity will achieve success and will save valuable time in high schools and college. The scope of the matter to be taught, however, does not lie in the hands of teachers, but with those responsible for curriculum formation. Our normal schools and colleges might well give thought to simpler curriculums for the grade school that will give time for thorough teaching and a perfecting of the skills taught.

The teacher really sets the attitude of a class by her enthusiasm or lack of it. Her enthusiasm can be kept alive only by hope of success. She must take her class as she finds it. Children respond well to praise and learning becomes easier if the teacher is pleased even with meager effort. Praise for a well-phrased sentence in recitation, discussion, or formal talks is one of the best stimulants for further effort. Getting the children to look for the praiseworthy parts of a composition as well as for errors is the best way to make them understand what is good composition. Errors should be corrected constructively. No haphazard or irritated correction will help the child. Public approval and posting well-written compositions is of great value. Post occasionally a poor one that shows effort in any way and label it. Checking paragraphs can become easy and profitable if the teacher checks for only one or two errors each time she collects them.

New Title for N.C.R.L. Organ

A change in the title and format of the National Rural Life Conference has been announced. The magazine, formerly called *Rural Life Conference*, is now entitled *Catholic Rural Life*. Changes in format include an increase in over-all size equal to that of a standard business publication.

Understanding this dogma may prevent lip service to God

Presenting the Divine Indwelling TO HIGH SCHOOL STUDENTS

By Brother Carl Shonk, C.S.C.

Dujarie Scholasticate, Notre Dame, Ind.

This is by no means an attempt to present the dogma of the Divine Indwelling in its fullest extent. Too many Doctors of the Church and present-day theologians have developed it more in detail and more lucidly than could be done in a brief article.¹ We are trying merely to present to the teacher a possible method of preparation for and the teaching of this dogma.

"If you can give men unshakable convictions, which they will know how to affirm if they have to, without regard to human respect, you will have achieved a result that is not to be despised. But still you will have to take them further yet, and give them piety, genuine and ardent piety, based on conviction and full of understanding."² These are the words of Canon Timon-David which more or less sum up the duty and goal of the teacher.

Certainly every teacher of religion has experienced, at one time or other, the fact that the student may be able to give him back the right answer to the question; however, the student stops at that point . . . with just the answer. The teacher realizes that his student is a product of the modern age of speed and thrills, an age when there is too much lip service given to beliefs and a sad lack of realization of the truth being discussed. Lip service is the contrary of real conviction and the putting into practice of conviction. Lip service is the letter of the Law, conviction the spirit of the Law. As the Canon pointed out previously, "you will have to take them further yet." This necessitates a real and meaningful understanding of the "right answer" and a desire on the part of the student to incorporate that truth into personal living.

One may rightfully question the necessity for the doctrine of the Divine Indwelling in the classroom—not only as material for teaching but also in fulfillment

of the needs of the student. In other words, why, with all the other material to be studied, must time be given to such a unit?

A Means of Sanctity

Scaramelli gives us four reasons for the teaching of this doctrine. It brings us closer to God. It prevents sin. It teaches the love of virtue and it is a rapid means of sanctity. He develops each at length in his work.³

Present-day youth are more and more confronted with the element of sex, not only in their reading but also with motion pictures and television. If present-day youth can be convinced that their bodies are more than a bundle of animal passions and rather a Temple of the Trinity, "Guard the good deposit, through the Holy Spirit who dwelleth in us."⁴ then, Scaramelli rightly points out that the Indwelling prevents sin, especially impurity, for this doctrine is a positive aid to purity. This aid is twofold, for the individual in relation with himself and with his partner of the opposite sex. Much has been written on the dangers and the rampant practice of steady dating. It has been denounced and forbidden from the pulpit and greatly discouraged in the classroom. But one wonders if all this is not falling on deaf ears. One can point out its dangers and stupidity in lengthy detail but this is a negative approach. Modern man must be aided to see that Christianity is not a negative Calvinistic conception but rather a positive Christ-centered reality. Stress must be placed on this positive aspect . . . love. An important aspect of this positive approach should be found in the roots of the Indwelling of the Blessed Trinity in the souls of men; this is what makes man great. Here the relation of man with man is above the animal attraction and raised to the heights of the supernatural. Respect

for the individual is elevated thereby to the realm of reverence.

This doctrine, so intimately tied up with grace, is also an antidote for the Protestant conception of "individualism." It lays great stress upon our destiny as members of the Mystical Body and our role in it. Also, our Lord's words, "With Me you can do all things and without Me you can do nothing," take on more meaning.

Consciousness of the Indwelling of the Trinity also counteracts that American trait of hyperliving, enabling the student to take time out from his life of precipitancy in order to draw within himself and to adore the Trinity in his soul.

Needless to say, more and better reasons can be offered for the presentation of such a doctrine to the modern student. However, if it is treated as a theorem of geometry or a genetic problem of biology, it will not have that necessary effect of incorporation into the student's own spiritual life; rather, it will remain as the theorem or genetic problem—one more fact to remember until exam time or just another answer to another question.

It is to be noted that one high school religion text, in particular, does contain a unit devoted to the Indwelling.⁵ The unit is placed for the junior year. For greater understanding, I advocate that the unit be placed near the end of the third year or possibly at the beginning of the senior year. There are, no doubt, many valid arguments which would place this unit earlier in the high school period; however, I feel that the more mature the mind is and the more doctrinal background the student possesses, the more meaningful will be the grasp of such a doctrine.

Unit Outline of the Divine Indwelling

I. Soul

- a) vegetative, (b) sensitive, (c) intellectual

II. Life

- a) natural, (b) supernatural

¹See suggested resources for the Divine Indwelling at the end of this article.

²Chautard, O.C.S.O., Dom Jean-Baptiste, *The Soul of the Apostolate*, p. 54.

³Scaramelli, Rev. J. B., *Manual of Christian Perfection*, p. 621.

⁴2 Tim. 1:14.

⁵Our Quest for Happiness, Book III.

III. Principle of the Supernatural

Life — Grace

a) uncreated grace, (b) created grace

IV. Presence of God

a) natural — "Omnipresence": (1) by His essence, (2) by His knowledge, (3) by His power

b) the Eucharist, (c) grace

V. The Nature of the Trinity

a) St. Bonaventure's treatment . . . love

VI. The Divine Indwelling

a) Who dwells in the soul: (1) Father, (2) Son, (3) Holy Ghost

VII. Ways to Acquire the Habit of the Presence of God

Review Fundamental Principles

By the junior year the student has, in all probability, been introduced to the concepts of soul and life; however, I strongly recommend a good thorough review which will, no doubt, be a case of relearning for the majority of the students. These concepts are essential. The student must understand the nature of the soul and possess a clear understanding of natural and supernatural life. This is becoming more and more imperative as present-day thought denies the existence of the supernatural and concentrates itself upon the natural. Certainly Christ and His Apostles never tired of making the distinction between these two different types of life. One need only read the Gospel of St. John to see the many references to "Life" and "Eternal Life."

Again the student should be made aware of the distinction between created and uncreated grace—the former being the analogous "sharing in" or "partaking of" the divine nature and the latter the Holy Spirit Himself, who dwells in the soul.

The grade school answer "God is everywhere" is no longer sufficient for one in secondary education. The high school student must thoroughly understand the ways in which God is "Omnipresent" by His essence, His knowledge, His power, His presence in the Holy Eucharist, and finally the presence of the Holy Trinity in the souls of the just. At this point, a review of the dogma of the Trinity would enable the student to have a more meaningful concept of this Guest of his soul. Certainly, St. Bonaventure's explanation of the dogma of the Trinity with its emphasis upon love, would not only be appropriate, but most appealing.

With a thorough treatment of the ways in which God is present in creation and the nature of the Trinity, the student is then prepared to understand in an orderly fashion the Divine Indwelling of the Trinity. Although effected most truly by the present power of the whole Trinity, "We

shall come to him and take up Our abode with him,"⁶ the fact is that this act of Indwelling is predicated, however, as peculiarly the Holy Ghost's, "born of the Holy Ghost."⁷ Due to our consciousness of His presence and our advertence to the divine presence within us and in physical reality about us, the doctrine of the Divine

For some teachers, this doctrine may require some study before they feel competent to present it. Again I refer them to the suggested source material. The unit will be as effective as the teacher is dynamic and convinced himself, living the doctrine of the Indwelling, living in the meaningful presence of the Trinity.



Sister M. Bernardine, O.S.B., of St. Benedict's Academy, Erie, Pa., was one of the lucky contestants who received a Maryknoll Missal for each of her students.

Indwelling then becomes a positive means of perfection, a solid basis of spirituality. "In Him we live, we move and are."⁸

Remembering the Presence of God

I suggest that, at the end of the unit, each student write out just how he plans to incorporate this doctrine into his daily and spiritual life. For one to be truly aware of the Indwelling of the Trinity and to acquire the habit of the Presence of the Trinity, mechanical means should be employed to facilitate the student. Reminders on bookmarks; first thoughts on awakening and last on retiring; before each action; when in school, at the sound of the bell; all these enable the student to be aware and to turn to the Indwelling Trinity. Encourage the student to develop his own mechanical means; however, these must be concrete and particular or they are useless. Encourage the student to keep a notebook by his bed, which would contain a schedule, worked out by the student for the set times he plans to turn to the Trinity in his soul, and to check himself as to faithfulness to this schedule. When the habit is acquired, then the notebook and other mechanical means would be no longer needed.

⁶Jn. 14:23.

⁷Jn. 3:8.

⁸Rom. 17:28.

Suggested Resources

Council of Trent (Sess. XIV), Chap. 8, Denz.

The Indwelling of the Holy Ghost in the Souls of the Just, Father Froget, O.P.

The Abiding Presence of the Holy Ghost in the Soul, Jarrett, Bede, Newman Press.

God Within Us, Plus, S.J., Roaul, Kenedy & Sons.

The Indwelling of the Trinity (A Historico-Doctrinal Study of the Theory of Thomas Aquinas), Cunningham, O.P., Francis, The Priory Press.

The Practice of the Presence of God, Lawrence, Brother, Griffith and Rowland Press.

Listening to the Indwelling Presence, Anon, Pellegrini & Co., Australia.

The Spiritual Doctrine of Sister Elizabeth of the Trinity, Philipon, O.P., M., The Newman Press.

Marvels of Grace, Many, S.S., Victor, The Bruce Publishing Co.

Christ the Life of the Soul, Marmion, Herder Press.

Christian Perfection and Contemplation, Garrigou-Lagrange, O.P., Herder Press.

Love of God and the Cross of Jesus, Garrigou-Lagrange, O.P., Herder Press.

Christian Brothers College (a high school) at St. Louis, Mo., operates Vau-girard Retreat House for closed retreats for the students. It is a project sponsored by the fathers' and mothers' clubs, the alumni, and the Brothers.

Even in First Grade there is opportunity for

Integration of Art and Science

By Sister M. Dorena, C.S.J.

St. Peter's Academy, Troy, N. Y.

In educational practices of the present day the pendulum has swung away from the systematized subject matter and isolated teaching skills to a broad program of personal, intellectual, and social learning as well as living. Traditional education has been blind to children's needs for aesthetic and creative experiences. Now educators realize that opportunities for such experiences are indispensable to the learners' fullest growth. Developing cultural interests, acquiring hobbies, doing creative work in art, give an individual resources within himself which are beneficial for occupation of leisure time. Often cultural interests may in turn lead to vocational choices.

Developing the Whole Child

A half a century ago home and community living contributed to the child's personal education in a more generous manner than it does today. Schools restricted their work mainly to the three R's without any danger of cutting the pupil off from fundamental life experiences. At the present, the school must be concerned with all the broad phases of child development. Aquainting children with art, music, literature, and nature study furnishes opportunities to create as well as appreciate, not only for utilitarian purposes but for cultural value as well. Releasing creative abilities contributes to personal adjustment and increases intellectual satisfaction.

Art Is For All

This change in the curriculum has brought about the integration of art with all school subjects. Integration tends to affect the idea of many who look upon art work as being somewhat less important than straight academic subjects. It is considered by some as a subject relatively unimportant, to be studied only if time from other subjects permits. Often art is reserved for the nonacademic students as an alternative for the stiffer academic courses.

Art education is for all and not for the gifted few who appear to have exceptional talent. Art work should be considered a basic medium of expression for every child. In school it tends to offset emphasis on the strictly academic and contributes to the relaxation of tension that such a program

is likely to produce. If children care to express themselves graphically in any subject, they should be allowed and motivated to do so.

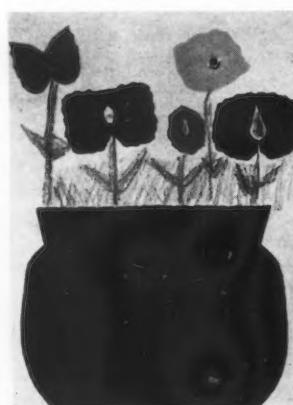
Our Scientific World

An excellent medium for expression is found in the field of science. This subject offers an abundance of material to interest and challenge young minds. From their earliest years children take an interest in the objects of nature which they see about them. The child's home is his first laboratory. They are born into a mechanized world where human voices boom out of small boxes, where water gushes out of a faucet, where people move and talk on a screen, where swift-moving cars honk and airplanes zoom high in the sky. Even the simplest homes are full of gadgets, of mechanisms produced by unknown scien-



Dream About a Garden

stage. Children are interested in observing that a plant dies without water, that flowers bloom and trees grow new leaves in the spring. They watch these and many other changes in the natural world with the absorption of scientific inquiry.



Spring Bouquet

tists and engineers and even unseen workers.

In the natural order, the behavior of animals seems altogether natural to children. Every child responds to animals unless some unfortunate accident has brought about a fear of an animal or unless some adult has communicated his own fear. Plants, the moon, and stars do not make any such motor appeal as do animals. They make a strong appeal through the smell and color of flowers, the brightness of the moon and the amazing order of the stars.

With sustained interest in slow-moving natural phenomena comes a later maturity

Integration of Science and Art

By integration of art education with science the child has much to gain. He is given an opportunity of preserving his natural curiosity and of exercising his senses to a marked degree. As he manipulates the media of art and as his expression clarifies, he gains insight into his world. He develops his perceptive abilities in relation to that part of the environment with which he is most familiar, and which he can best understand. By means of art he discovers how to express adequately both feeling and thought in communicable form.

Children do not perceive as adults, their feelings are less seasoned with experience. This very lack of experience helps make a child's responses much less conventional. In childhood, preparation should be made for the originality and intensity of feeling that characterizes the most vigorous of adult art. Youngsters should be encouraged to feel, to re-act, and to admit their responses. It is through these that the teacher comes to understand how the child conceives his art work.

The teacher may find in the child's work a record of his personality so that, studying his output, she may gain greater knowledge of the child under her care. Today it is recognized that expression, when limited only to verbal and in particular to intellectual forms, is not only inadequate for most people but also unnatural. This is especially true when applied to children.

The Influence of Environment

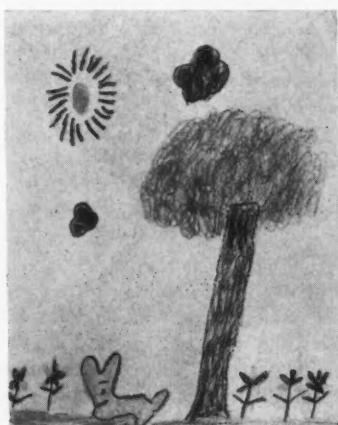
The writer integrated the teaching of science and art in a first grade class of 36 youngsters. The science work was divided into four units: plants, weather, animals and people, and nonliving things. From the class, seven children (four boys and three girls) were chosen at random early in the term before much was learned about their ability. The work of these children was collected and analyzed both from the viewpoint of child art and scientific learning. A case study of each child was written. All or more, whose homes were in a downtown area of a large city. Varying home background showed up clearly in the graphic expression of the children. One boy, who is the second youngest of a family of nine children, had three brothers who were juvenile delinquents during the year. At the time the trouble was going on at home, the child's drawings were all done in solid red and sometimes black crayon.

A girl, whose mother was a Phillipina and her father was an American, was highly sensitive to vivid color and portrayed many characteristics of her mother's homeland. One of her pictures was a flower garden and, although she didn't have a garden like the one she portrayed, "I dream about them" was the way she expressed herself.

The Child's World of Imagination

Nature fascinates the very small school child. Inanimate objects, of interest to older pupils, take second place to living things. Young children seem to sense that these, like themselves, are alive, taking active part in a world of breathing, eating, moving, feeling, smelling, and thinking beings.

One boy, who was extremely tall for his age, showed a hypersensitivity in all his drawings and an unusual scientific knowledge for a child of his years. His imagi-



A Lovely Day

nation was an inexhaustible source of imagery, fantasy, insight, and perspective. In his drawing of a rainbow, he showed a pot of gold at both ends. Unlike most first graders who usually draw a tree as a thick trunk with a blob of green at the top, this youngster's tree has branches, separate leaves, and even fruit in some of the drawings. One day he handed in a picture of some birds perched in a tree. In the lower part of the picture was a loop which he said was a rain drop. The birds had been chirping for rain, he explained.

One of a child's basic needs is to feel that he is a success. A great part of a child's life is spent in trying to emulate adult behavior and not often succeeding. Even with the availability of knowledge about child psychology, far too many parents and teachers know little and practice less. It is so easy to laugh at the child's attempt to show what he can do and dis-

miss them with "I don't think much of that."

Education grows out of human experiences and the more phases of his being the child brings into play in an educational act, the more valuable will be the outcome. The integration of these two subjects offered the children opportunities for developing rich and varied interests. Not all the children had the same talent to express themselves graphically. Yet, as the units were studied and discoveries made by the different projects of growing plants, watching animals, noticing weather, observing and explaining collections, the youngsters became more expressive. It was found that many things unnoticed by them before now intrigued them. New avenues of interest and satisfaction were opened to them which will lead farther onto the realms of self-realization and expression than one can vision.

An appreciation of William Blake's poetry

Children Love a Song

By Sister M. Ambrose, R.S.M.

Mercy College, Detroit 19, Mich.

William Blake was a lover of song and a master in conveying mood through the use of rhythm, rhyme, and related words; he was an artist with an imagination so keen that his images seem real. Furthermore, he possessed the skill of dealing with subjects of everyday life in a unique but realistic manner, and he had a sincere love for children. These qualities laid the foundation for his success as a children's poet, for children like "poetry which expresses the world of pure sound, wonder, and imagination untrammeled by knowledge or reason."¹ The worthwhile thought content must be there but should be so unobtrusive as to be conveyed to the child without his labor. Enjoyment is the criterion for a child's choice of poetry; he will tend to reject any which does not comply with this first requisite.

Songs of Innocence

In our study of Blake as a children's poet we must limit ourselves almost exclusively to his *Songs of Innocence*, published in 1789, since his later poetry is too concerned with his confused philosophy and too involved in complicated symbolism to

be appropriate for children. *Songs of Innocence* was the first volume of children's poems published in England, a fact which makes Blake a pioneer in the field. We find Blake's hypothetical reason for writing the *Songs of Innocence* in the poem which he calls "Introduction" to show its role in relation to the other Songs.

The "Introduction," also called "The Piper's Song," exhibits a practical realization of Blake's best qualities. The use of short and simple words, the unchanging rhythm pattern, and continuous repetition make this poem childlike in expression, and help to set the mood of this particular poem as well as for the *Songs of Innocence* as a whole. Every detail speaks of carefree joy. The piper is pictured as walking merrily along a country road piping his tunes. The valleys are described as "wild," which would seem to indicate that they were unhampered by the restraints of civilization and as such manifesting a carefree atmosphere. The listener is a child, which to all is a universal symbol of joy. More than this, the child is seated on a cloud, which suggests a light and airy mood. The songs are explicitly said to be of "pleasant glee" and of "happy cheer"

¹M. L. Rosenthal and A. J. M. Smith, *Exploring Poetry*, p. 21.

and are piped with "merry cheer." The result, also, is one of joy. First of all the child laughs and then weeps with joy, he is so delighted with the tunes. The very fact that he teases again and again for the songs to be replayed and finally to be written down, is sufficient proof that he is enjoying them immensely. We see in the final verse of this poem the statement of Blake's purpose in penning the *Songs*, that "every child may joy to hear"; and from caliber and appeal of the poems contained in this book we can well give credence to Blake's sincerity of purpose.

Poems for Upper Grades

The greater number of Blake's *Songs* are best suited to the intermediate or junior high grade levels. Younger children, however, often enjoy the melody of such poems as *Spring* and might well be fascinated by the dialogue and simple theme of "Infant Joy," if it is interpretively read by the one who presents it to them. This poem seems to be an imaginary conversation between a child and a two-day-old infant. In substance, however, it expresses the sensation of joy which the child experiences in watching the baby. The latter seems to be the living embodiment of joy — so much so, in fact, that he seems to be saying to the child, "I happy am, Joy is my name."

Children of the intermediate school age, nine to twelve, begin to have a broader and more realistic conception of the world and to develop a critical and independent mode of thought. Hence, a greater number of Blake's poems appeal to this age group. These include "The Lamb," a poem explicitly requested by the child in the "Introduction," "The Nurse's Song," and "Echoing Green," which concern children at play, and the "Laughing Song." We shall treat some of these individually in order to gain a deeper insight into Blake's worth as a children's poet.

"The Lamb" exemplifies, particularly, Blake's ability to paint a vivid picture in verse and his understanding of children. Because of their love for animals, the subject matter suits children's taste. The first stanza portrays a child's natural curiosity through a series of questions. With the first of these, "Little lamb, who made thee?" we instantly visualize a child, studying a lamb in thoughtful admiration and wonder. The lamb doesn't seem to hear, but the child, undaunted, asks again, "Dost thou know who made thee?" and continues with a series of questions on who bade him feed in the meadow, who gave him his woolly clothing, and who gave him his voice. Then he returns to the dominant



G. C. Harmon

question, repeating, "Little lamb, who made thee, Dost thou know who made thee?"

The child is given prestige in the second stanza, for he has found in the lamb a silent listener for his superior wisdom. Confidently he says, "Little lamb, I'll tell thee," and repeats this line thus giving a feeling of assurance. The lamb brings to his mind the image of a lamb used to symbolize Christ and he tells his listener that it was "He who calls Himself a lamb" that made him. This, in turn, brings another thought to the child mind, not only did He call Himself a lamb but He also "became a little child." In this the child finds a special bond between himself and the lamb for both "are called by His name." The poem ends in an expression of real intimacy with the child's words, "Little lamb, God bless you, Little lamb, God bless you."

The intermediate age group is also characterized by a tendency to look ahead and plan for the future, delighting in imagining themselves in adult roles. Because of this, girls especially could readily identify themselves with the nurse in "The Nurse's Song." This poem is an excellent example of Blake's skill in blending rhythm and meaning in perfect harmony.

When the voices of children are heard on
the green
And laughing is heard on the hill,
My heart is at rest within my breast
And everything else is still.

"Then come home, my children, the sun is
gone down
And the dews of night arise;
Come, come, leave off play, and let us away
Till the morning appears in the skies."

"No, no, let us play, for it is yet day
And we cannot go to sleep;
Besides, in the sky the little birds fly
And the hills are all covered with sheep."

"Well, well, go and play till the light fades
away
And then go home to bed."

The little ones leaped and shouted and
laughed
And all the hills echoed.

In the first line iambic feet are interspersed with running short syllables in imitation of the rise and fall of the children's voices. The letter "h" is alliterated in line two to convey a laughing effect, corresponding to the laughter of the children. Line three returns to a predominately iambic pattern and this, combined with the use of the word "everything" in the final line, forces the reader to slow down and thus is in harmony with the thought content which is an expression of reassurance and rest. The use of the soft-sounding words, *rest*, *breast*, and *still*, plus the intra-line rhyme between the two former words, heightens this effect.

The mood changes in the second stanza which begins with the use of the three equi-syllabic words, *then, come* and *home*. This is effective in conveying the firm command of the nurse to the children, but is softened by the direct address, "my children." She gives as a typical reason for her command the approach of darkness. The children seem too engrossed in their play to hear, for the nurse is forced to repeat her request. The plea is more urgent in this instance and this is in part the result of the repetition of the word "come" at the beginning of the verse. In the phrase, "Let us away," Blake leads off with two accented beats which are followed by the sweeping movement of the short "—" to the final accent in the word "away." This results in a rhythmic pattern which vivifies the meaning of the phrase.

The pleading of the children to remain at their play in the third stanza adds to the realism of the poem. Here the repetition of the "no" at the beginning gives a pleading air to the verse, as does the use of the word "besides" midway in the stanza. The words are simple and childlike and the irrelevance among the excuses of its being too early to go to bed, the birds still in the skies and the hills covered with sheep, is typical.

The nurse acquiesces in the concluding stanza with the words, "Well, well, go and play till the light fades away and then go home to bed." Thoughtful hesitation is portrayed in the repetition of "well" but the immediate follow-up of the accented beat "go" gives rhythmic as well as verbal assent. The children run back to play, leaping and shouting for joy, and here again the "leaping" rhythm of the phrase, "leaped and shouted and laughed," gives life to the meaning.

Blake employs real artistry in the de-

velopment of his "Laughing Song" in which he causes various creatures in nature to burst forth in merry laughter. Children will automatically join in with the joyous mood if they are made to feel the rising merriment and the rhythmic cadences. First the "green woods" then the "dimpling stream" then the air, the hill, the meadows and the grasshopper, join in and the merriment increases. At this point the children of the poem catch the mood and add their simple "Ha ha he!" The chorus is completed by the laughing chatter of the birds. All are, by this time, in a festive mood and accordingly we find the table spread for a feast. The readers, as well as the characters of the poem, are more than ready to accept Blake's invitation to join . . ." to sing the sweet chorus of "Ha ha he!"

The rhythm and diction of this poem is fascinating and serves as valuable instruments in the conveyance of the mood. The predominant rhythm pattern consists in two short beats, followed by three long beats; two more shorts and three longs. By bringing the three long syllables into relief, Blake is able to produce the effect of the onomatopoeic sound of "Ha, ha, he" ringing in the background throughout the poem. As the poem progresses this conventional rhythm is broken somewhat in a way which makes the laughter seem to increase in volume. The laughing effect is furthered by the constant and distinctive changes in the primary consonants of words. The interest of rhythm is heightened by the peculiar choice of the grasshopper as a member of the chorus, for the consonant arrangement within the word grasshopper is conducive to bringing about a picture of the insect jumping up and down for joy.

Poems for Older Children

Junior high and high school students will be most interested in such of Blake's poems as "The Chimney Sweeper," "Holy Thursday," and "The Little Black Boy." The theme of the latter may be stated in this way: The injustice and racial inequality will be set right by God in eternity. Blake presents this theme by an introspection into the thoughts of the little Black Boy, and presents what he finds there so realistically that the reader naturally identifies himself with and sympathizes with the child. In other words Blake induces empathy. Blake uses the sun as a symbol of God and the rays as the radiation of His love for men. The skin of man, whether black or white, is represented as a cloud, which during the earthly life span of the individual, acts as a protection from

the direct vision of God, which the human could not bear in an unglorified state. At death, the clouds of both the black boy and the white, will be lifted and they will stand on an equal basis before the throne of God. The little black boy dreams of the time when he will, "be like him [the English boy], and he will love me."

Certain parts of this poem question to the adult mind, for instance, the possible ambiguity of meaning in the stanza which begins, "Look on the rising sun — there God does live." Does Blake confuse the concept of God with the concept of the sun or is he referring to the exercise of God's power through the medium of the sun? Is he merely drawing an analogy between the activity of God and the activity of the sun or is he implying that the sun is the home of God? Another problem arises in the final stanza in which the boy speaks of shading the white child's soul from the heat and the question naturally comes to our mind as to the necessity of this action. Finally, although the "clouds" will have passed, when the boys reach eternity, the little boy states that he will stand and stroke the hair of the English boy, which would seem to imply that they will still possess their bodies in their material form. These questions, however, would probably never occur to a child on the junior high level and they could be explained. The line concerning God and the sun, for instance, can just as well be interpreted as meaning the sun as a symbol of God, as to interpret it in the pantheistic

sense. The other problems are caused chiefly by a failure on the part of the author to carry out his symbolism to its logical end. This can be excused, to a great degree, when we realize that the poem is supposed to be the musings of a child and as such cannot be expected to represent perfect philosophical reasoning. None of this detracts from the value of this poem for children, for it cannot deprive it of its child-like appeal rendered by such factors as the rambling rhythm, the simplicity of words, and the child's implicit faith in his Mother's words.

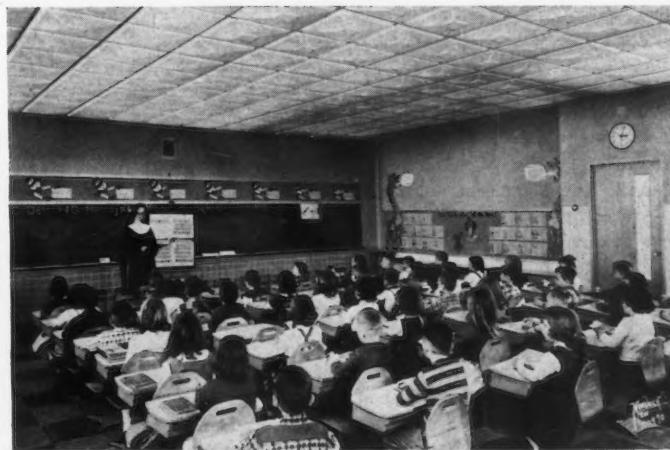
Blake's poems are most likely to be appreciated by children if they hear them read by a competent adult than if they read them alone. The reason for this is that the effect of his poetry is so intrinsically reliant on rhythmic cadences. Once the children are made to feel this rhythm and to join in the mood, however, they will enjoy his poems, for children love a song, especially one which presents a vivid picture. This happy combination and much more they will find in the poems included in Blake's *Songs of Innocence*.

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One of the spacious classrooms at St. Rita School, West Allis, Wis. Posture seats are adjusted every six months. The tile ceiling insures shadow-free lighting. Radiant heating is built into the floors.



A minimum investment bought

Multi-purpose Tables for Biology Class

By Brother Joseph R. Cain, C.S.C.

Reitz Memorial High School, Evansville, Ind.

For many years our high school's boys' department has offered laboratory credit only in physics and chemistry classes; there were no facilities available for a biology laboratory. Yet, recently it was deemed necessary to make credit available to students in laboratory biology. Thus the problem!

Our Needs Supplied

All that was on hand was a room 24 by 25 feet—with its advantages and disadvantages—regularly used for biology lecture. It had nine large windows with north and west exposures and blackout shades, bulletin boards, a large closet, 20 feet of blackboard, a regular teacher's desk, a concrete floor, and 42 armchair seats. With this layout as a starter, laboratory biology classes began in the fall. Obviously, laboratory tables and chairs were needed at once—dissecting kits, trays, specimens, books, and pencils cannot last long with the pupils sitting in awkward armchair seats.

A fund of approximately \$440 was available for the purchase of supplies and

equipment. This fund inspired an idea: Why not design and have tables built to order for this room which would then serve the requirements for both lecture and laboratory? Estimates were requested, and these were so pleasantly reasonable on our finances that permission was granted by the superintendent and principal to proceed with the purchase of the needed tables. Thus it was that within a month of the opening of the fall semester, we ordered ten laboratory tables of the following dimensions: 120 by 18 by 30 inches high. Each of these tables included the formica, mar-resistant top and edges; four drawers with locks, keys, and a master key; steel legs with rubber cushions; and rubber washers on the sides adjacent to the walls of the room. And the cost complete with delivery was only \$417—less than \$42 per table! A quantity of new folding chairs with rubber-capped legs was already on hand; so these, combined with the new tables, which were built to specifications and delivered in two weeks, helped to revolutionize the biology room by the middle of October.

Tables serve both needs:
laboratory and lecture.

Made to Order

Now that these tables have been used for a semester, it is possible to report the reasons for the satisfaction they have provided. Since the tables are 18 inches wide and have drawers on only one side, all students face the front of the room during both the lecture and the laboratory periods. This eliminates, to a large extent, the tendency students have to talk needlessly. Having four students at each table means that each pupil has two and one-half feet of writing width, plus a drawer for extra materials. With ten of these tables in the room, 40 students are conveniently accommodated. The tables are situated to provide for a four-foot separation between each two tables and a four-foot center aisle, as shown in the photograph. This arrangement permits the teacher complete freedom of movement. Each student's place is always immediately accessible to the teacher who can move freely into the space between tables—without disturbances—for distributing kits, specimens, tests, papers, and other materials. Tripping over outstretched legs, misplaced desks, and other hazards are eliminated. What is more, these tabletops can be speedily washed with clear warm water. Pencil marks, ink, dyes, and chemicals come off at once due to the formica, mar-resistant surface. This is excellent for the biology laboratory where students invariably spill materials and stain surfaces.

These and other merits displayed by the tables which are described here make me conclude unhesitatingly that the \$417 invested last October were well spent.

READING PROGRAM AT BOYS TOWN

A successful reading program was inaugurated at Boys Town, in Boys Town, Neb., by Rev. Aloysius McMahon, dean of grade school students. The four grade-school residence halls have a library with a total of 3000 volumes. Included are books on sports, religion, mystery, aviation, science, biography, and illustrated books on geography, natural science, and history.

The program, says Father McMahon, helps to develop the whole boy. Tests indicate that it has raised the reading level in the elementary school by two grades. Each boy has a file card listing the name, grade level, and number of books checked out. When a book is returned, it must be accompanied by a 100-word summary and the dictionary definitions of ten new words learned while reading the book. Prizes are awarded each year for the greatest improvement in reading and the most books read. The average boy reads 20 books a year.

Teaching Mission of Catholic Church

For nearly 2000 years the Catholic Church has taught the children of men. The divine impetus of the first Pentecost has carried with undiminished force through the centuries to our own day, so that the name of Christ is known throughout the whole world as the name above all names.

In the midst of society the Church proclaims her right to teach. She asserts this not as a privilege which may or may not be conceded to her by any temporal authority, but as a power vested in her directly by her Divine Founder Himself. From His lips came the command, "Going into the whole world, preach the Gospel to every creature" (Mk. 16:15). With instant obedience and literal fidelity the Apostles at once set forth upon their teaching mission. It was not by virtue of any imperial permission that they began the evangelization of the Roman world, nor has the Church in all the succeeding centuries ever sought the sanction of any dynasty or government as conferring upon her the right to engage in her universal mission. Her claim is that she holds her authority from the Author of Truth Himself; any lesser source would be meaningless for her.

The purpose of this statement is to reaffirm this right in the confusion of modern pluralism. It is to clarify for her own children and for men of good will the objects which are embraced by this right and the nature of the obedience which she demands of those who know that hearing her, they hear Christ Himself.

Church Teaches Eternal Truth

There is a genuine urgency for dwelling upon the subject at this time. We live in a sundered and divided world, a world harassed by conflicting voices and warring philosophies. Materialism and secularism, in particular, have made heavy inroads on the official and popular thinking of men and nations. The basic tenet of those ideologies is that man's sole concern is with the here and now, with the actual politics and economics of this world, to the exclusion, theoretical or practical, of the things of the spirit and their relegation to the realm of pure fantasy. They, moreover, have seized upon the democratic principle of popular suffrage and have distorted its meaning into a denial of all rights save those which derive from majority opinion, or the social and political realities of our temporal condition. But man's spiritual nature, his super-

EDITOR'S NOTE: This is the full text of the statement entitled "The Teaching Mission of the Catholic Church," issued, on November 16, by the administrative board of the N.C.W.C. on behalf of the Cardinals, Archbishops, and Bishops of the United States, following their annual general meeting in Washington, D. C. Copy was supplied to the *Catholic School Journal* by the N.C.W.C. News Service.

natural origin and immortal destiny, are not annihilated by being ignored; nor is the fact of man's redemption by the Blood of Christ obliterated by being denied.

Church Commissioned by Christ

The Church holds that she is the teacher of men and nations because she is divinely commissioned by Jesus Christ. She cannot admit, therefore, that any earthly power can deprive her of her right to teach. That right inheres in her very nature as an autonomous society, one whose constitution is altogether independent of the state. If the Church were not allowed to teach she would be bereft of one of her basic functions; she would be condemned, as under communist totalitarianism today, to a twilight existence, and, by every human augury, to gradual extinction. The right of the Church to exist implies and demands her full competence to teach.

Now it is certainly true that faith alone, a supernatural gift, enables the individual soul to acknowledge and accept the Church as the authentic herald of God's revelation to mankind. This is eminently a judgment and a decision based upon the credentials of the divinity of her Founder and the indefectibility of His word. Faith is that mysterious union of human freedom and the grace of God which results in the highest act of the mind: Credo, I believe.

State May Not Control Belief

But it is also true that in the natural order the Church's right to exist and to teach has its roots in man's freedom, an essential attribute of his nature, the sanctity and inviolability of which has long been recognized as a fundamental of western civilization. If man is truly free, he is free to accept the revelation of our Lord and to embrace the society He established. It is this freedom, essentially, which is attacked and denied by modern secularism.

Can it be said that our country is his-

torically committed to the secularist view of man's nature and human society? To the contrary, our American founders, throwing off the bonds of tyranny, postulated as a right for themselves and their posterity, life, liberty, and the pursuit of happiness. By the very terms of our Constitution, particularly as expressed in the first and ninth Amendments, those rights are guaranteed not only to citizens as individuals, but also to the associations and the religious societies to which they belong.

But life for the Church is dependent upon her freedom to teach; liberty for her must be broad enough to encompass her unfettered competence to proclaim the truth of her mission; and happiness, which for her is the fulfillment of God's will to redeem mankind, is no more than a mockery unless she is free to work for that end. It is an enduring tribute to the wisdom of the men who framed American freedom that they placed no hindrance in the way of the Church as teacher. Fidelity to their restraint is a proof of our national greatness.

The sanctity of the right of the Church to teach involves all other rights asserted for individuals and institutions. For this there is the uniform testimony of history. Under whatever form of tyranny, from Caesarism to Sovietism, the subversion of human freedom has almost invariably begun with the restriction or denial of the right of the Church to teach. The record extends from the imperialism of Rome to our contemporary examples of state socialism with wearisome repetition. Once the Church has been muzzled, then other freedoms fall ready prey to those powers which would darken the mind and control the will of man. The irony, indeed, of many of the modern regimes which have passed as liberal is that they have vitiated their claim, only too often by a radical intolerance in regard to the Church as teacher.

It is more than a question of history, however. The right of the Church to teach is deeply rooted in man's primary right to know the truths necessary for his salvation. There is no right anterior to this in value or importance, and there is no consideration which could justify the slightest infringement of it. The fact that in our modern pluralistic society all men are not agreed upon these truths, or, more specifically, are not united in recognizing the Church as the voice of God revealing, does not affect the essential nature of the problem.

Church's Duty to Teach Faith and Morals

What in practice does the Church regard as essential for the exercise of her right to teach men? The answer is very simple: the right to a hearing.

What does the Church claim it is her right to teach? Obviously, the total content of the deposit of faith revealed by Jesus Christ through His Apostles, developed and unfolded through the ages under the guidance of the Holy Spirit whose abiding presence was promised her by the Divine Master. She can acknowledge no temporal authority as empowered to change or modify in any respect the least part of this deposit, and many of her most anguished conflicts have been fought out on that issue with those who would dictate her creed. It is her right, moreover, to teach those moral principles which flow from the natural law and the positive law of God, and which are binding upon all men, either as written, in St. Paul's phrase, on the tablets of their hearts, or as faith illuminates their rightness and necessity.

It is significant of the temper of our times that only rarely now are undisguised attempts made to contest the right of the Church to proclaim her dogmatic truth. The debate more closely centers around her freedom to assert her moral teaching in a world which has increasingly tended to acknowledge no objective standard. It is questioned, thus, whether she has the right to preach her own concept of the holiness and inviolability of the marriage bond in a society which has legalized

divorce and has advanced very far toward accepting it as a normal solution for marital problems of any kind. Again, there is vehement opposition raised when she states her principles on contraception. In another field it is contended that the Church is not justified in adopting measures to protect the faith of her children in a mixed society where established principles are at a discount. Her position on the moral necessity of Christian education is denounced as divisive, or, more properly, as running counter to the interests of a monopolistic statism. The list could well be extended, for there are many areas in which the stand of the Church is contested and her right to legislate for the consciences of her children is denied.

Church Interprets Divine Law

As freedom is fundamental to faith, so is freedom fundamental to conscience. The Church has never wavered in her adherence to these principles. But freedom does not mean intellectual or moral anarchy. It is not, as some would interpret it, merely freedom *from* something. It is a spiritual power of man's very soul, inherent in his personality, by which he can rise to the fulfillment of God's will in his regard. Its deepest realization is in the voluntary acceptance of truth in obedience to God's law. When the Church legislates for conscience she does no more than make application of the imperatives of the divine law for the moral governance of mankind.

The Church must exercise her right to teach men their duty. As in matters of

faith she has the right and power to teach truth and to distinguish it from heresy, so in the field of morals she has the right to define virtue and to distinguish it from sin. What is sometimes misunderstood is that the Church is not a debating society but a divinely founded organization committed to a definite body of teachings and proclaiming a positive way of salvation.

In these modern times, the Church has ample reason to be grateful for those astonishing developments in the field of communication which render it possible for her voice to be heard and her truth to be pondered by far greater numbers than ever before in her long history. She is confident that her truth, fully known, will bring forth its fruits in the hearts of men.

[The foregoing statement was signed by the following prelates who are the Administrative Board, National Catholic Welfare Conference, in the name of the Bishops of the United States: Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles; Francis P. Keough, Archbishop of Baltimore; Karl J. Alter, Archbishop of Cincinnati; Joseph E. Ritter, Archbishop of St. Louis; William O. Brady, Archbishop of St. Paul; Albert G. Meyer, Archbishop of Chicago; Leo Binz, Archbishop of Dubuque; Patrick A. O'Boyle, Archbishop of Washington; Joseph M. Gilmore, Bishop of Helena; Emmet M. Walsh, Bishop of Youngstown; Albert R. Zuroweste, Bishop of Belleville.]

The Bishops Condemn Segregation

"The heart of the race question is moral and religious," said the Bishops of the United States in a formal statement signed by members of the administrative board of the National Catholic Welfare Conference at their recent meeting in Washington, D. C. The Bishops' statement explained and clarified the present issues and urged a speedy Christian solution of them.

All Men Are Equal

"Our Christian faith is of its nature universal," said the Bishops. "It knows not the distinctions of race, color, or nationality. . . .

"Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural

moral law and a respect for its teachings. . . .

"First, we must repeat the principle—embodied in our Declaration of Independence—that all men are equal in the sight of God.

"By equal we mean that they are created by God and redeemed by His divine Son, that they are bound by His law and that God desires them as His friends in the eternity of heaven. This fact confers upon all men human dignity and human rights.

"Men are unequal in talent and achievement. They differ in culture and personal characteristics. . . .

"On the basis of personal differences we may distinguish among our fellow men, remembering always the admonition: 'Let

him who is without sin among you be the first to cast a stone' (Jn. 8:7). But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

"Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit. . . .

"It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

Segregation Is Unjust

"The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons:

"1. Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. . . . We cannot reconcile such a judgment with the Christian view of man's nature and rights. . . .

"2. It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. . . . Surely Pope Pius XII must have had these conditions in mind when he said just two months ago:

"It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the "color bar" (September 5, 1958).

"One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils. . . .

"They (the Negroes) wish acceptance based upon proved ability and achieve-

ment. No one who truly loves God's children will deny them this opportunity.

"To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

Prudent Action Urged

"We urge that concrete plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

"The problems we inherit today are rooted in decades, even centuries, of custom and cultural patterns. Changes in deep-rooted attitudes are not made overnight. When we are confronted with complex and far-reaching evils, it is not a sign of weakness or timidity to distinguish among remedies and reforms. Some changes are more necessary than others. Some are relatively easy to achieve. Others seem impossible at this time. What may succeed in one area may fail in another. . . .

"We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish

between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems.

Plea for Responsible Leadership

"For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act decisively. All must act quietly, courageously, and prayerfully before it is too late.

"For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

"Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail."

The statement was signed in the name of the Bishops of the United States by members of the administrative board of the N.C.W.C.: Francis Cardinal Spellman, James F. Cardinal McIntyre, Francis P. Keough, Karl J. Alter, Joseph E. Ritter, William O. Brady, Albert G. Meyer, Patrick A. O'Boyle, Leo Binz, Emmet M. Walsh, Joseph M. Gilmore, and Albert R. Zuroweste.

New Books of Value to Teachers

(Continued from page 13)

School Needs in the Decade Ahead

By Roger A. Freeman, Cloth, 273 pp., \$5. The Institute for Social Science Research, Washington, D. C., 1958.

Roger A. Freeman has prepared a report of major proportions. *School Needs in the Decade Ahead* is a controversial, yet convincing study of contemporary problems in financing public education. It is controversial because it explodes many of the clichés about the problems of enrollment, teacher supply, teacher salaries, classroom and building costs, and revenue needs. In separating fiction from fact, Mr. Freeman does violence to many of the commonly expressed problems in educational finance. The book is convincing since it buttresses each assertion and conclusion with copious charts and tables, statistics, and refer-

ences which support the conclusions reached by the author.

This work is the first volume of a project on the financing of public schools conducted by the Institute for Social Science Research. The author, Roger A. Freeman, was research director for the Education Committee, President Eisenhower's Commission on Intergovernmental Relations, a consultant on school finance to the White House Conference on Education, and for six years, served as assistant to Governor Arthur B. Langlie, state of Washington. He is a former member of the White House Staff and former financial adviser to the Bolivian government on a U. S. Government mission. He is vice-president of the Institute of Social Science Research.

Bringing this experience to focus on the problems of finance in public schools, Mr. Freeman has reached a conclusion that public school costs will at least double by 1970 and require major tax boosts if past and present expenditure trends continue. The doubling of school expenditures would call for tax increases equal to: an additional three per cent retail sales tax, or an additional state, personal, and corporation income tax about twice the present average severity, or a two-thirds boost in property tax, or a twenty per cent increase in the basic federal personal income tax. The author believes that although substantial boosts in school funds in the years ahead are inevitable, the size of the increase depends on how efficiently school funds are spent.

Presently, Mr. Freeman believes that the large expenditures for education are, to a degree at least, wasted. His book argues for improved methods of instruction (i.e., television) and more effective utilization of teacher time, school facilities, a re-examination of the curriculum, greater concentration on important subject matter, and elimination of a vast number of elective courses of minor importance which have developed about the periphery of the core courses. Advocating these methods and demonstrating the validity of these claims, Mr. Freeman presents a strong case for more effective utilization of present funds available for public schools.

Mr. Freeman points out that education in the United States is better supported financially than in other countries. Much of his study is devoted to questioning the wisdom of present allocations and expenditures of school funds. These funds represented 5.75 per cent of the national income in 1958, or a total of nearly 20.4 billion dollars. Mr. Freeman believes that much of the discussion of the teacher shortage is amiss. He demonstrates statistically that schools have added proportionally more teachers than pupils, that the teacher-pupil ratio has been declining consistently. To support his contention that academic achievement can be as excellent in large classes as in small classes, Freeman cites several research studies including quotes from the studies of Father James R. Deneen and Father Daniel J. Menniti submitted as dissertations at the Catholic University of America.

The subject of teacher salaries also comes in for an attack. Freeman shows that teacher salaries have risen proportionately more than per-capita income, and that, relatively speaking, the teachers are better off today than they were before. He admits that many good teachers are woefully underpaid, but insists that no solution to the problem of teacher salaries is possible until it is recognized that "... not the teachers are underpaid, but some teachers."

Special attention is devoted to the problem of classroom shortages. Inconsistencies and exaggerations that appear to be evident in the quotations taken from the publications in the U. S. Office of Education are examined.¹ The study points out that the U. S. Office of Education reported a need for 370,000 classrooms in the fall of 1954; in the fall of 1957, it placed the classroom shortage at 140,000. With the continued present record level of more than 70,000 classrooms constructed per year, the facts suggest that a break-even point may soon be reached. The problem of building costs is considered because the author illustrates that building space allowances per pupil have almost doubled in the past 20 to 30 years, having a proportionate increase on the size of buildings and their cost thereof.

Freeman is careful to document every assertion and conclusion in his study. So extensive are the quotations and so frequent the interruptions of the text with references and tables that, at times, the study becomes difficult reading. The interest of the reader in the subject matter must provide some of the momentum essential to a continuous reading of the book. Because of its heavy documentation, the study will be difficult reading for all but those vitally interested in the problem.

Of special interest to the Catholic educator are some of the references of the author to parochial school education. Freeman points out that "between 1940 and 1956 non-public schools grew four times faster than the public schools." He substantiates his reports by tables indicating educational costs and enrollment data in non-public schools. More than 90 per cent of the students enrolled in non-public schools are enrolled in parochial schools. The matter of classroom size and class enrollments in parochial schools is given as an illustration of the ability of the school to handle larger groups. The research studies cited above support the contention that effective education can be accomplished in larger classrooms. Construction costs in parochial schools are cited as an illustration of economy that can be effected when classroom size is scheduled for larger groups rather than small. However, in fairness it should be noted that this argument ignores the established fact that a private corporation or a religious group will get much lower bids than a public school system.

One of the items discussed only briefly in Freeman's projection of school costs in 1970 is the savings effected in the public schools by student enrollment in nonpublic schools. He points out "If all non-public school children had been enrolled in public schools in 1940, public school expenditures would have been about \$244 million higher. If the ratio between public and non-public enrollment had then remained stable, savings to the taxpayer might have increased to \$1.2 billion by 1955-1956, and to \$2.3 billion by 1970." Freeman then continues: "Because of the strong trend toward non-public schools, the savings in 1955-1956 amounted to \$1.8 billion, and may run close to \$4 billion by 1970. Should the shift from public to non-public schools continue, the savings to the taxpayer may even be higher."

The second and companion volume to this project, now in preparation, will examine the critical problems of revenue raising for the needs, real and assumed, of public education during the years ahead. It would be extremely valuable if a comparable study could

be undertaken of Catholic school needs in the decade ahead. Such a study will necessarily involve an appraisal of the major investment that Catholics have made in elementary and secondary schools, enrollment trends, teacher supply and demand in terms of religious and lay teachers, the actual and contributed salaries of the faculty, and the growing expenditures for school construction and maintenance. The need for such a study is increasingly evident, but the availability of statistics to make it a possibility is generally nonexistent.

BROTHER LEO V. RYAN, C.S.V.
Marquette University

The Arts of Learning and Communication

By Benedict M. Ashley, O.P. Cloth, 622 pp., \$3.45. Priory Press, Dubuque, Iowa.

Catholic educators rightfully emphasize the liberal arts as an essential element which must be taught in addition to the basic sciences—theology, philosophy, the social sciences, and the natural sciences—for a well grounded, balanced education. In this book the author outlines four years of high-school study which will definitely orient and familiarize the student with the areas of knowledge embraced in the liberal arts and will develop interests and skills in these areas as an individual, as a citizen, and as a member of our complex society. The definite classwork outlined in the book covers the main subjects of the liberal arts and almost necessarily reaches over into the basic sciences. For effectively helping the student understand that English and other language study, mathematics, rhetoric, fine arts, music, are all important elements in the whole cultural complex which the student is to examine and to master at least in the basic elements, all teachers of the subject included in the secondary curriculum are expected to enlarge their teaching of subject matter at least by indirect reference to the basic purposes and content of the present work. The author is emphatic in urging that the study here outlined shall equip students to learn on their own and to carry on logical processes of thinking, and a discriminating ability to discern truth from error. The subject matter directly to be studied embraces in the first year what the author calls poetics, dialectics, and the art of discussion, scientific method, and appreciation of several complete works of liberal arts. The second year is devoted to the basic ideas underlying the fine arts. The science of numbers and mathematical concepts are studied in the third year. The fourth year takes up discourse, grammar, rhetorical, poetic, and dialectical forms, and finally scientific demonstrations. The whole work is shot through with Thomistic philosophy; the great traditional classics of Christian literature are widely used for illustrative material; and very recent scientific findings provide study materials.

The high school which adopts this book must decide whether it will accept the author's view of the liberal arts as the cultural thread that is to run through the program for all its pupils. It must also decide to accept the psychological concept of the transfer of training implicit in the work.

Biblical Criticism

By Jean Steinmann. Cloth, 124 pp., \$2.95. Hawthorn Books, New York, N. Y.

This volume in the Twentieth Century Encyclopedia of Catholicism provides a history of biblical criticism, beginning with Origen and carried forward to LaGrange; it discusses the present status and methods of literary and historical criticism of the Old and New Testaments. A chapter is devoted to the criticism of Apostolic writings, and the work closes with an inspirational argument for more reading of Scripture and for more careful,

critical study, especially on the part of the clergy.

Where Rivers Meet

By Marjorie Ann Banks and Edith S. McCall. Cloth, 222 pp., \$2.40. Benefic Press, Chicago 39, Ill.

This book is a history of the great rivers which have helped to make America and which still provide important means of transportation and communication. The book is, however, more than a mere story of the rivers. It is a story of the whole process of discovery and settlement of the Middle West and the Pacific Coast. The language and ideas make the book especially adaptable to children in grades four to six. The illustrations, even better than the text, reflect the romantic character of much of our history and of the men and women who made it. Learning aids are nicely limited to a few final pages so as not to destroy the reader's interest and enjoyment.

The Rosary

From the French. Paper, 64 pp., 50 cents. Fides Publishers, Chicago 19, Ill.

The Catholic who is constantly pressed for time will enjoy and benefit from these brief, cogent explanations of the joyful, sorrowful, and glorious mysteries of the Rosary. The book is a "picture book" in a very true sense and gains in inspiration from the numerous, well chosen illustrations.

The Moral Obligation of the Individual to Participate in Catholic Action

By Rev. John F. Murphy. Paper, 258 pp., \$2.75. Catholic University of America Press, Washington 17, D. C.

This doctoral dissertation discusses: (1) the place of the religious apostolate in conduct and betterment of modern social institutions; (2) the history and development of Catholic lay action during the nineteenth and twentieth centuries prior to Pius XI, apostle of modern Catholic lay action; (3) an analysis of the nature and need of Catholic action as a basic element of the Church's social and political functions and as the effective means of fighting secularism and other atheistic and communistic movements; (4) a presentation of the individual Catholic's responsibility for Catholic action as a Christian and member of Christ's body and as an individual with the duty of charity and social justice. The work leans heavily on papal pronouncements which have been remarkably inclusive and wise—wise especially in anticipating so many of the social and moral problems and changes of the past two decades, and wise in suggesting positive means for upbuilding our institutions.

Happiness for Kimi

By Eleanor Frances Lattimore. Cloth, 127 pp., \$2.50. Wm. Morrow & Co., Inc., New York 16, N. Y., 1958.

A story of life in Japan, written and illustrated for little girls by an author and artist who was born in China but has spent most of her life in the United States. For second or third graders.

Big Top

By Sarah Derman. Cloth, 64 pp., \$1.44. Benefic Press, Chicago 39, Ill.

A heart-warming story of a baby elephant named Dell and Little Clem the water boy, who wants Dell to become a trick elephant in the circus, and who finally succeeds in training Dell and having him the star of the Big Top.

(Continued from page 67)

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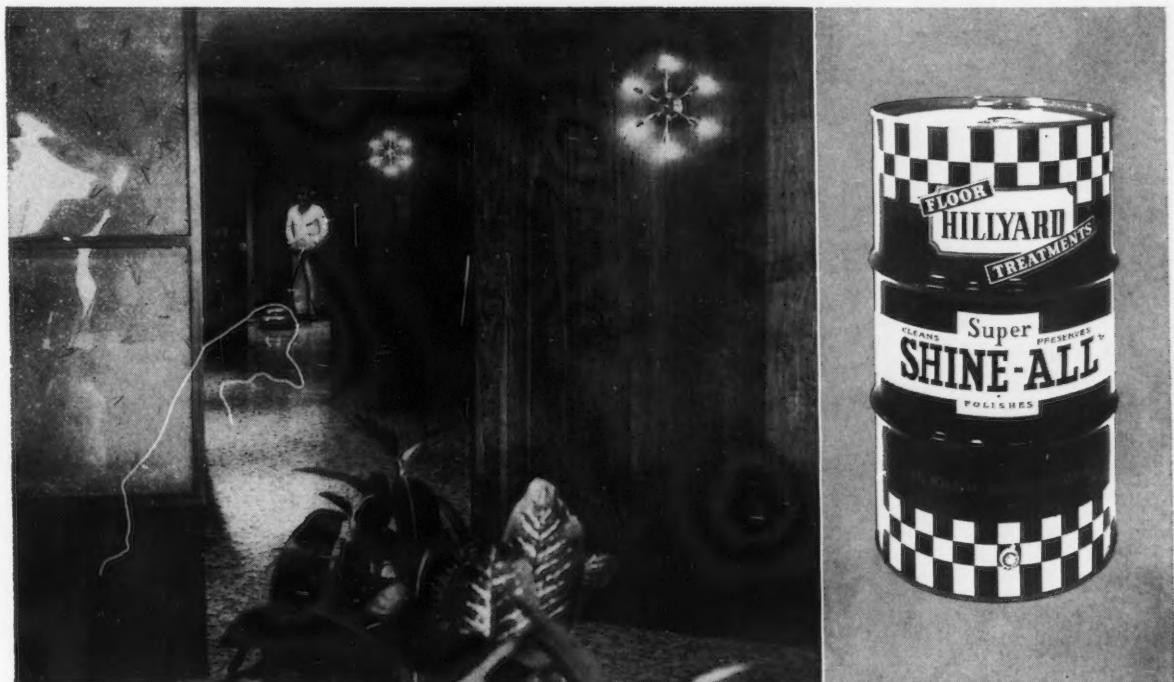
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Catholic Education News

AD MULTOS ANNOS

★ VERY REV. LOUIS J. LULLI, S.A.C., provincial of the Eastern Province of the Paliottine Fathers, celebrated his silver jubilee of ordination on November 16. Father Lulli was ordained in Rome and came to this country in 1934, the year after his ordination. He is the pastor at All Saints Church, Brooklyn, N. Y., the provincial headquarters for his order.

★ A total of 150 years spent teaching Catholic youth in the Baltimore Province of the Brothers of the Christian Schools was noted recently by three Brothers at the Ammendale Normal Institute, Beltsville, Md. The three golden jubilarians who received the Papal blessing on the occasion are BROTHERS EUGENE, EDWIN, and MICHAEL.

★ MOTHER MARIE MALACHY, provincial superior of the Franciscan Missionaries of Mary, celebrated her golden jubilee as a Sister on October 26. Mother Malachy has been instrumental in founding the Alverne Hotel for older people in St. Louis, Mo., and her Order's San Francisco foundation.

HONORS AND APPOINTMENTS

Retiring Directors Honored

REV. PAUL FURFEE, Ph.D., and MARY E. WALSH, Ph.D., retiring directors of Fides House in Washington, D. C., were presented with the Papal honor *Pro Ecclesia et Pontifice* at a testimonial held in their honor at the Catholic University of America on October 30. They have been associated with Fides House, as moderator and director, since its inception in 1940. Dr. Walsh began Fides House in 1940 and has aided its growth and programs with great zeal. She is an associate professor at the Catholic University and the author of *American Social Problems* and the recently published *Social Problems and Social Action*. Father Furfey, head of the sociology department of the Catholic University, is the author of 13 books dealing mostly with the social problems of children. He has been a member of the faculty of Catholic University since 1925.

Poverello Medal Awarded

The College of Steubenville, Ohio, awarded its annual Poverello Medal to DANIEL M. HAMILL on December 7. Mr. Hamill is the president of Pittsburgh Paper Products Company and an outstanding Catholic layman. He is active in the Holy Name Society in Pittsburgh and has served continuously on the executive board since 1918. In 1955, he was awarded the Society's highest honor, the Vercelli Medal. Mr. Hamill is a member of the board of the Catholic Guild for the Blind, which he helped to organize, a former president of the National Catholic Laymen's Retreat Conference, and a member of many local charity organizations in Pittsburgh. The award is made each year to either an individual or an organization which through his or its activities demonstrates great benefactions to humanity.

New N.C.W.C. Officer

REV. JOHN TWOMEY, former curate at St. Patrick's parish, Fond du Lac, Wis., has been named assistant director of the education department of the National Catholic Welfare Conference, Washington, D. C. The appointment was effective October 13.

Nun Heads College Association

The new president of the Wisconsin Association for Student Teaching is SISTER M. THEODINE, head of the education department at Viterbo College, La Crosse, Wis. Sister Theodine has been vice-president for the past year and will hold her new office for the 1958-59 year.

Rural Life Group Elects

BISHOP LEO A. PURSLEY, Fort Wayne, Ind., was elected president of the National Catholic Rural Life Conference at its meeting held in Fort Wayne recently. Other officers elected at the 35th meeting of the conference are: REV. JAMES VIZZARD, S.J., Georgetown University, Washington, D. C., vice-president for liaison and research; REV. JOSEPH HYLDEN, EDGELEY, N. Dak., recording secretary; C. P. CRAWFORD, Winona, Minn., vice-president in charge of memberships; and DR. PAUL C. TAFF, Ames, Iowa, vice-president in charge of youth.

Canon Law Society Meets

MSGR. JOHN D. CONWAY of Davenport, Iowa, was elected president of the Canon Law Society of America during the organization's 20th annual meeting held recently in Washington, D. C. Msgr. Conway is pastor of St. Thomas More Church in Davenport and director of the Catholic Student Center at Iowa State University. He is *officialis* of the Davenport diocesan tribunal. Other officers elected are: REV. PAUL V. HARRINGTON of Boston, vice-president; REV. CLEMENT J. BASTNAGEL, dean of the school of canon law at the Catholic University, secretary-treasurer; and MSGR. THOMAS TOBIN, Portland, secretary.

Doctors Honor Nun

SISTER MARY ANTONELLA, S.C.N., administrator of St. Joseph's Infirmary, Louisville, Ky., has been granted an honorary membership in the Louisville Catholic Physician's Guild. The honor is unique because, as far as is known, no hospital administrator has ever achieved this honor. Bestowal of the membership was a result of Sister Antonella's interest in the organization of the guild and being "the spark that set the Catholic Physicians' Guild afire."

Priest Heads College Association

REV. WILLIAM G. RYAN, president of Seton Hill College, Greensburg, Pa., has been elected president of the Pennsylvania Association of Colleges and Universities. The organization is composed of 64 liberal arts colleges in the state of Pennsylvania. He is also chairman of the collegiate evaluation committee of the Middle States Association of Colleges and Secondary Schools.

(Continued on page 57)

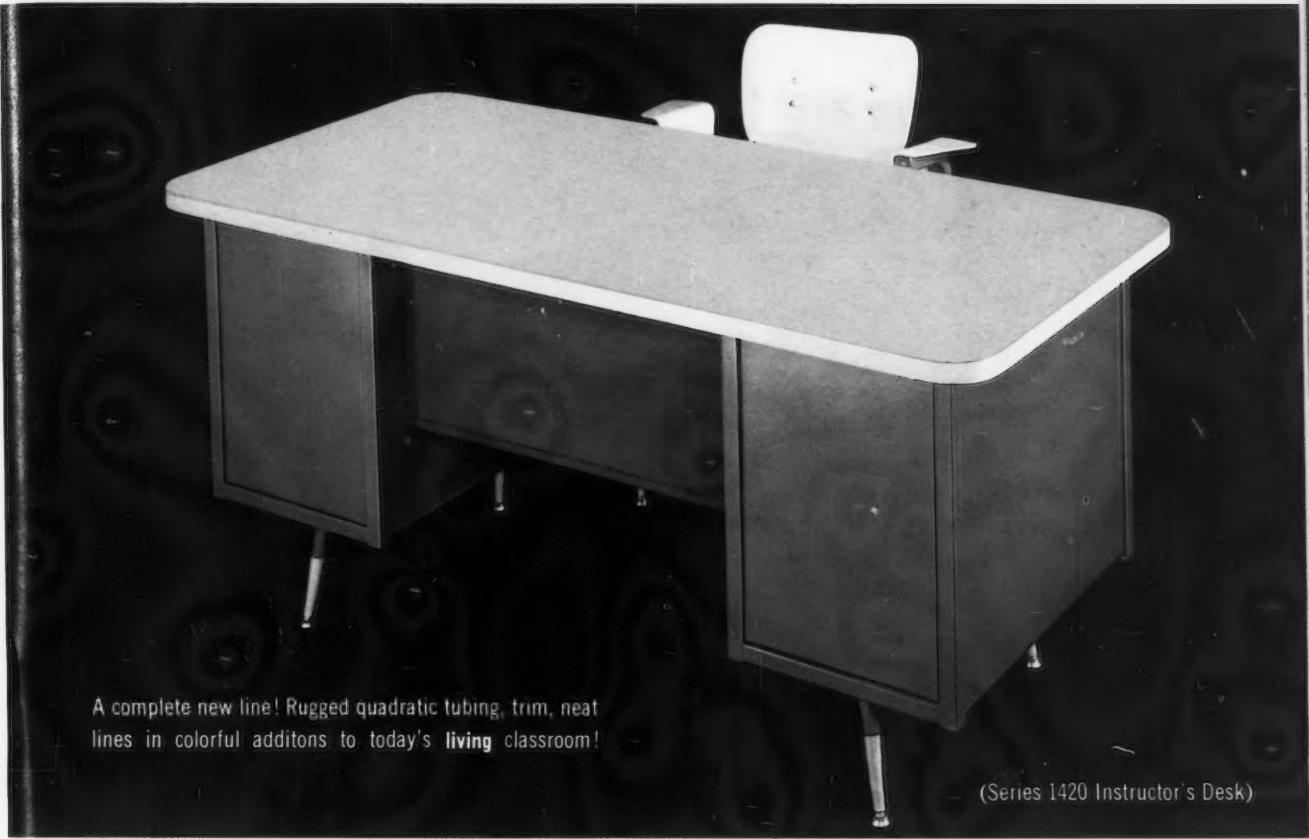


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Catholic Education News

(Continued from page 54)

Priest Is Grange Master

REV. FRANCIS A. CONDON, Fairfield, Vt., has held the position of grange master in the Chester A. Arthur Grange for the past two years. His appointment received little attention until it was discovered that he is believed to be the first Catholic priest to serve as a grange master in the 91-year history of the National Grange. The organization has almost a million members in 37 states. Father Condon is also the rural life director for the Burlington diocese.

Anthropologist Receives Loyola Key

REV. FRANCIS K. NUMAZAWA, S.V.D., internationally known Japanese anthropologist, received the Loyola Key on October 2. Father Numazawa, president of Nanzan University, Nagoya, Japan, received the Key in recognition of his many accomplishments as a distinguished cultural anthropologist-philosopher. He has been cited as being "singularly successful in fostering mutual respect between Japanese and American educators."

REQUIESCENT IN PACE

● SISTER BERTHA, a former teacher of Latin at Seton Hill College, Greensburg, Pa., died on October 21 at the college. She was 83. Sister Bertha was a member of the Sisters of Charity of the Blessed Virgin Mary. She also taught at high schools in the Pittsburgh area.

● REV. PAUL SCHAFFEL, chaplain at Mount Mary College, Milwaukee, for the past 24 years, died on October 10. He was 79. Father Schaffel taught Sacred Scripture at St. Francis Seminary, Milwaukee, from 1915-18, and had served in many parishes throughout the state of Wisconsin. In 1932, Father Schaffel was awarded the licentiate in Sacred Scripture at the Pontifical Biblical Institute in Rome.

● REV. PIERRE LEJAY, S.J., president of the French committee for the International Geophysical Year, died on October 12 at the age of 60. Father Lejay was returning from the United States where he had attended a series of scientific conferences when he died. He was an officer in many French scientific organizations, a member of the French Academy of Sciences, and was a former president of the International Scientific Radio Union. Father Lejay was the author of many published works on geophysics, gravimetry, astronomy, and the ionosphere.

● REV. JOHN J. LANE, C.S.C., assistant director of province development for the Holy Cross Fathers, died at the University of Notre Dame on October 8. His age was 55. Father Lane was president of King's College, Wilkes-Barre, Pa., from 1949-50 and was a former teacher at the University of Notre Dame.

● REV. ANTHONY J. PAULHAUS, M.M., a professor of Latin and French at the Maryknoll Junior Seminary, Clarks Summit, Pa., died on October 12. He was a missionary in China and directed a seminary there from 1920 until he was expelled by the Jananese in 1941. He returned there in 1945, but was expelled by the Chinese Communists in 1951. Since 1951 he taught at the Maryknoll Seminary.

● SISTER M. ELIZABETH CLARE, S.N.J.M., former president of Marylhurst College, Portland, Ore., died on September 29.

● REV. ARTHUR I. KEEGAN, S.M., former treasurer at St. John's University, Brooklyn, N. Y., died on October 2 at the age of 69. Father Keegan was treasurer at the university from 1924-26. From 1926 to 1952, he was a member of the national Vincentian Mission Band, with headquarters in Philadelphia.

● MSGR. LALOR R. McLAUGHLIN, chaplain of the College of St. Elizabeth, Convent Station, N. J., for 44 years, died on November 5. He was 92 years of age. In 1914, Father McLaughlin was also chaplain of the mother house of the Sisters of Charity, who operate the College, and St. Elizabeth's Academy. He formerly taught at Holy Cross, St. Thomas, and Seton Hall Colleges, and was a professor of philosophy and religion at the College of St. Elizabeth. In 1943 the late Pope Pius XII appointed him a Papal Chamberlain.

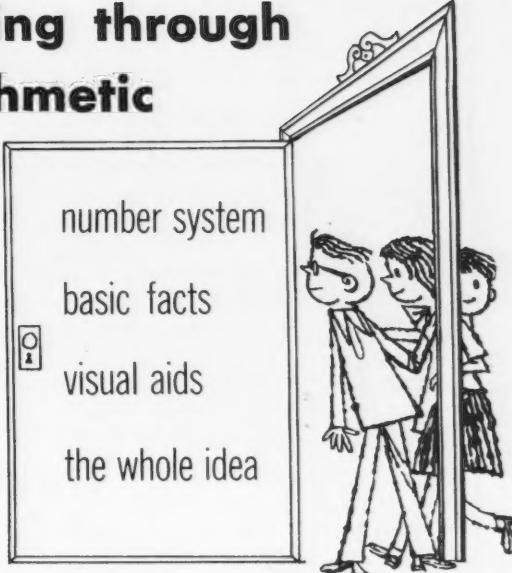
● MOTHER JOSEPHINE GALASSI, provincial of the Salesian Sisters of St. John Bosco in the United States and parts of Canada and Australia, died on November 7 at Paterson, N. J. She was 66 years of age.

● CLEM LANE, city editor of the *Chicago Daily News* and a director of the Thomas More Association, died on October 27. He was 61. Mr. Lane was a collaborator with Dan J. Herr on the book, *Realities*.

● MOST REV. EDMUND J. REILLY, Auxiliary Bishop of Brooklyn, died on November 3, at the age of 61. Bishop Reilly was honored by two popes: Pope Pius XI elevated him to the rank of Papal Chamberlain in 1938, and the late Pope Pius XII raised him to a Domestic Prelate. He was vice-chancellor of the Diocese of Brooklyn from 1926 to 1928.

(Continued on page 58)

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Catholic Education News

(Continued from page 57)

● REV. ALAN J. GLYNN, O.F.M., head of the department of psychology at St. Bonaventure University, St. Bonaventure, N. Y., died on November 5. He was 37. Father Glynn studied at Louvain University, Belgium, where he received his licentiate and doctorate in psychology. He was one of the few licensed psychologists in the Southwestern New York area and was a popular speaker and author on matters associated with psychology.

● MOTHER M. OLIVIA, mother general of the Sisters of the Presentation, B.V.M., from 1949 to February, 1958, died on November 29 at the mother house in San Francisco. Mother Olivia was the first president of the Biennial Meeting of the Presentation Sisters in the United States and Canada, a group formed in 1951.

● DR. MARTIN G. DUMLER, famed composer of religious music and industrial leader, died on October 19 in Cincinnati at the age of 89. Dr. Dumler had composed 15 Masses, one of which was cited by the Society of St. Gregory as an outstanding example of liturgical music. Other compositions included the *Te Deum* and *Stabat Mater*. He was a vice-president of the College-Conseratory of Music, Cincinnati, and belonged to many organizations including the International Bruckner Society of Vienna and the National Association of American Composers and Conductors. Dr. Dumler was also a member of the advisory board of the Society of St. Gregory of America. He had been president of the Chatfield and Woods Sack Co., Cincinnati, since 1929.

● EDWARD CARDINAL MOONEY, Archbishop of Detroit, Mich., died in Rome on October 25. Cardinal Mooney died shortly before he was to enter the conclave held in the Sistine Chapel to participate in the election of a new

pope. Among his early duties in the service of the Church was a position of professor at St. Mary's Seminary, Cleveland, and spiritual director of the North American College. The Cardinal was Apostolic Delegate to India and later Japan. After being sent to Detroit, he supported the Confraternity of Christian Doctrine, which flourished under his tutelage. St. John's Seminary at Plymouth, Mich., was built under the late Cardinal's direction and is reputed to be a project in which he took much pride.

● REV. JOHN J. LANE, assistant director of Province Development for the Holy Cross Fathers, died, October 8, at the University of Notre Dame. He was 55. Father Lane had served as dean and president of King's College, Wilkes-Barre, Pa., from 1949-50 and was vice-president of St. Edward's University, Austin, Tex., from 1939-41. He had also served as assistant director of studies and director of veterans affairs at Notre Dame.

● REV. ALFRED I. ZANOLAR, C.P.P.S., president of St. Joseph's College, Collegeville, Ind., from 1948 to 1951, died in Milwaukee in August. He was 49.

● BROTHER ANGELUS GABRIEL, official historian of the Christian Brothers in the United States, died on September 11 at La Salle Military Academy, Oakdale, L.I., N. Y. He was 74 years of age. Brother Gabriel wrote *The Christian Brothers in the United States*, a monumental history written on the occasion of the teaching Congregation's American Centenary. He was a professor at Manhattan College from 1923 to 1941. From 1941 to 1955, Brother Gabriel was an administrative secretary to the American assistant general of the Congregation and provincial of the New York district.

● Three Sisters of Charity of the Blessed Virgin Mary were victims of the tragic fire at Our Lady of the Angels School in Chicago on December 1. They were: SISTER MARY CLARE THERESE, SISTER MARY SERAPHICA, and SISTER MARY ST. CANICE. The heroic nuns died in the blaze while comforting their students who also perished.

● SISTER MARY IRMINA, C.S.J., a teacher in the department of English at Regis College, Weston, Mass., for 14 years, died on September 7. Sister Irmina was at one time in charge of the Boston School for the Deaf.

● REV. ROBERT H. DUFFY, editor and business manager of *The True Voice*, Omaha archdiocesan newspaper since 1953, died on September 4. He was 42. In addition to his duties on the publication, Father Duffy was chaplain at Duchesne College for Women at Omaha. He was to have been the local chairman of the national convention of the Catholic Press Association in Omaha, May 12-15, 1959.

● REV. DANIEL J. SHEEHAN, S.S.J., a member of the faculty at Epiphany Apostolic College, Newburgh, N. Y., died, August 26, at the age of 39.

● REV. PHILIPPE P. POULIN, treasurer of La Salette Roman Catholic Seminary, East Brewster, Mass., died on October 11 at the age of 54. Father Poulin served as a naval chaplain during World War II.

● REV. ENGLEBERT EBERHARD, 65, general of the 5000 member Augustinian Order, died at Wurzburg, Germany, October 19. Father Eberhard was ordained in 1918. He made several visits to the United States, the last of which

(Continued on page 61)

Three Faces of Crippling



Birth Defects Arthritis Polio

JOIN THE MARCH OF DIMES

TOWARD GREATER VICTORIES

The 1959 March of Dimes will be conducted from January 2 to January 31.



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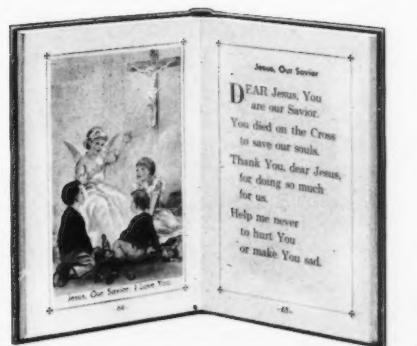
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I believe in Jesus
who died for us.



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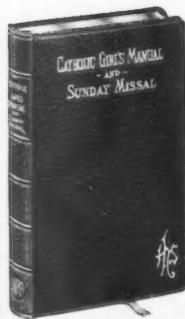
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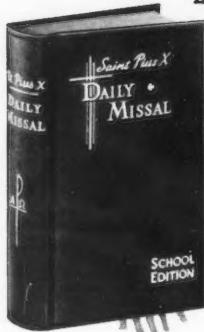
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Catholic Education News

(Continued from page 58)

was just two years ago. Before he was named German provincial of the order, he had taught Greek and Latin at Villanova University.

• REV. WILFRID PARSONS, S.J., died October 28 at Georgetown University Hospital. He was 71. Father Parsons was an author, professor, ardent patriot, and champion of the underprivileged. He was editor-in-chief of *America* from 1925 to 1936, and a well-known lecturer. Father Parsons taught at Georgetown University from 1936 to 1940, when he founded Carroll House, a house of study for Jesuits at Catholic University. He was the author of many books and a weekly column, "Washington Front." He had observed the golden jubilee of his entry into the Jesuit Order in 1953.

• BROTHER FRANCIS X. NEUBECK, S.M., treasurer of the Cincinnati province of the Marianists, died on October 9 in Dayton, Ohio, at the age of 68.

• BROTHER JEROME H. PARR, S.M., died on October 11 at St. James High School, Chester, Pa., at the age of 49.

• BROTHER ADOLPH EIBEN, S.M., builder and administrator, died at Chaminade College, Honolulu, Hawaii, on September 25, at the age of 78. Brother Adolph entered the Society of Mary in 1897. He spent 20 years in Japan, 17 in Hawaii, and 10 years in Puerto Rico. In Honolulu he led the building and expansion program of St. Louis' (now Chaminade) College from 1921 to 1930. He was also director of the first Marianist community in Puerto Rico, at Colegio Ponceno in 1930.

EDUCATIONAL MEETINGS

Geographic Education

The National Council for Geographic Education held its 44th annual meeting at the Hotel Statler Hilton, New York City, on November 28 and 29. The theme of the convention was "Widening Horizons Through Geographic Education." The first general session was opened with a prayer by Mary Viola Philips, president of the Council. Rev. Dr. Raymond P. Rigney, associate superintendent of schools, Archdiocese of New York, gave the blessing at the state coordinators' luncheon. Delegates from every state attended.

Topics under discussion included Geographic Education Around the World, Maps for Geographic Education, How to Improve the Status of Geography in the States, Geographic Education Across the Curriculum. Programs of geographic education from grades four through senior high school were considered, and a panel concerning content, concepts, and values in the college geography curriculum was led by Lt. Colonel Robert T. Ramsaur of the United States Air Force Academy.

Participants from the Catholic school system included Sister Mary Aquinas, C.R., principal of St. Clemens Mary School, Manhattan; Sister M. Coletta, G.N.S.H., executive secretary, New York State Curriculum Committee, Ogdensburg, N. Y.; Sister Maureen, R.S.M., St. Catherine's Academy, Bronx; Sister M. Pascal, O.P., St. Thomas Apostle School, Woodhaven, N. Y.; Sister M. Xavier, R.D.C., St. Frances de Chantal School, Bronx, N. Y.; and Sister John Dominic, O.P., supervisor of schools, Dominican Sisters of Blauvelt, N. Y.

The National Council for Geographic Edu-

cation was organized in 1914 to promote and advance geographic education in the public schools and colleges of the United States and to increase the effectiveness of the teaching of geography. All teachers of geography, the social studies, the natural sciences, or other individuals or institutions interested in geographic education shall be eligible for membership in the National Council for Geographic Education. The National Council aids teachers through its publications and meetings; *The Journal of Geography* is published monthly from September through May. It contains articles that are stimulating, suggestive, and practical for teachers of elementary schools, as well as geography teachers in high schools and colleges.

SIGNIFICANT BITS OF NEWS

High School Senior Day

St. Mary's College (California) on October 29, observed its seventh annual Senior Day by being host to some 300 high school seniors of Northern California. The visitors audited classes and laboratories, met faculty members, toured the campus, ate in the college cafeteria, and enjoyed the school's recreational facilities.

Senior Day was inaugurated by St. Mary's College in 1952. In 1953, the Archdiocese of San Francisco, at the suggestion of Rev. James Brown, then its superintendent of schools, adopted an annual Archdiocesan Senior Day.

(Continued on page 62)



these young fellows might use in admiring one another's Snowwhite Slacks, Shirts and accessories.

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Gabardine, in a blend of Viscose, Acetate and Nylon. Colors: Blue-gray, Dark-gray, Navy, Brown.

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Catholic Education News

(Continued from page 61)

"Fred Waring" Music Workshop

On November 12 a selected group of approximately 800 choral members from more than 30 Milwaukee area high schools met at the Milwaukee Arena for a unique choral workshop. Fifteen of the schools were parochial. The workshop was held at the invitation of the Arion Musical Club, a Milwaukee adult choral group, in preparation for a December 16 Christmas concert at which the mass choir was featured. Fred Waring, the famous choral director, and Dr. Earl Willhoite, director of the home office

of Musical Workshops, Inc. (a Fred Waring enterprise), Delaware Gap, Pa., were guest directors. The chorus formed one of the largest ever to be assembled at this kind of a musical workshop.

Dr. Willhoite, addressing the group, stressed the importance of developing good tone quality, sight reading without a piano, interpretation and pitch as an entire process of choral direction rather than the usual step-by-step method. Three basic elements necessary to a good choral group were outlined by Dr. Willhoite, they are: (1) intelligent and able personnel who know the fundamentals of music; (2) the entire group must share the same concept of good choral music; and (3) the group must have complete dedication to the art of choral singing. To prove and illustrate his points, Dr. Willhoite directed the mass choir in the presentation of *O Brother Man*, a selection completely

unfamiliar to the greater majority of the choir members. Within an hour the voices of the 800 members were unified into an impressive and well polished whole. An important factor, not to be overlooked, was the moral significance of the selection. Dr. Willhoite very carefully explained the lesson of the poem to enable the students to apply it to their own dealings with others.

Dr. Willhoite then introduced Mr. Fred Waring whose electric personality and demands for the most strict attention were welcomed. Mr. Waring's dynamic actions and word interpretations were immediately clear to the audience who were now a unified whole and ready for the mass choral undertaking. Mr. Waring stressed careful enunciation and advocated sight reading as a major factor in eliminating intonation problems. He then conducted the choir through his own arrangement of "Coming Through the Rye" with such infectious spirit that the result in a very short time was a blended chorus with near perfect tone quality, diction, and unification. It was obvious that the teachers as well as the students learned a great deal from these two well-qualified directors.

The Fred Waring Musical Workshops, Inc., are located at Delaware Gap, Pa., and Boulder, Colo. The workshop in Boulder is designed more specifically for directors and the office at Delaware Gap for choral groups. It is unusual for the organization to hold workshops in other cities.

College Space Available

According to a survey made by *Changing Times Magazine* (*The Kiplinger Magazine*), 1729 H St., N.W., Washington 6, D. C., there were more than 33,000 freshmen openings in some 300 colleges and universities which were not filled last fall; and there will be a considerable number of openings in January, 1959. The complete listing of colleges in which space is available for January, 1959, is published in a Research Bulletin which may be obtained from *Changing Times Magazine* for 25 cents.

Religion Lessons Re-Released

Catholic Visual Education, Inc., newly located in Stamford, Conn., has just completed contracts with R.C.A. Victor to record all of their audio-visual productions, consisting of lessons for the Catholic Churches and released time groups. The productions will be presented on Hi-Fi record under the label CVE, and will be manufactured by R.C.A. The CVE productions are coupled with technicolor filmstrips. Catholic Visual Education Productions have received a special Medal Award from the late Pope Pius XII for Catholic Action in the form of an apostolate in the field of audio-visual education. Distributors throughout the U.S.A. and Canada will be supplied with the new productions.

Inter-Faith Group Promotes Good Literature

Citizens for Decent Literature, Inc., an interfaith organization which promotes decent literature, lists three renowned Catholic clerics as committee members. They are Most Rev. Karl J. Alter, Archbishop of Cincinnati; Very Rev. Paul L. O'Connor, S.J., president of Xavier University in Cincinnati; and Rt. Rev. Msgr. Carl J. Ryan, superintendent of diocesan schools in Cincinnati. The successful organization attacks obscene and pornographic literature and the problem of "process of law." The organization offers some new "tools" to those working in behalf of this project. Some of the

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3. "EDUCATIONAL PORTFOLIO ON MENSTRUAL HYGIENE"—includes above booklets, anatomical wall chart and new teaching guide by McGraw-Hill.
4. "MOLLY GROWS UP"—award-winning movie for girls 9 to 14 . . . the first on menstruation done with live actors. 16 mm., black and white, sound—running time, 15 minutes. (On free loan.)
5. "CONFIDENCE BECAUSE . . . YOU UNDERSTAND MENSTRUATION"—color film strip for girls 14 and older—the first on menstrual hygiene. Versatile teaching aid . . . may be stopped at any time for questions, etc. 35 mm., with or without 15-minute sound record. (Yours to keep.)

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New 35 mm. film strip, "Confidence Because . . . You Understand Menstruation" with sound without sound. Record: 16", 12", Univ. 12". Circle speed desired: 33 1/2, 45, 78. Date wanted _____.

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The following booklets:

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Name _____ (PLEASE PRINT)

School _____ Course _____

School Address _____

City _____ Zone _____ State _____

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Catholic Education News

(Continued from page 62)

new materials available are a tape recording of portions of addresses and panel discussions from the Citizens for Decent Literature Annual Conference, held at Cleveland, Ohio, in October. A complete breakdown on how to organize and operate a chapter unit is given with the tape. Also offered is a film which portrays the community problem of obscene and pornographic literature. More information and prices can be obtained by writing to Citizens for Decent Literature, Inc., 8348 Miami Road, Cincinnati 43, Ohio.

Talking Magazines for the Blind

Newsweek magazine in conjunction with the American Printing House for the Blind, Inc., Louisville, Ky., has announced a new news service designed especially for the blind. It is called *Newsweek Talking Magazine* and will contain, on unbreakable long-play records, the entire contents of each issue of *Newsweek*. The first issue of the "high-fidelity" news service was released during the first week of the new year.

Home Movies of the Coronation

Available from United World Films, Inc., New York 29, N. Y., is an 8mm. or 16mm. edition, including sound, of "The Coronation of Pope John XXIII." The film pictures the procession into the Basilica, the ceremonies at the high altar, and the recessional of the princes of the Church from the Cathedral. It is a Castle Film.

Occupational Guidance

According to annual custom established last year, St. Louis University, on October 18-25, administered aptitude tests to high school seniors in the St. Louis area. On November 8, the students returned for counseling.

For the second year engineering, teaching, and secretarial work were the three most popular choices of the high school seniors; other choices of this year were, in order, mathematics, nursing, chemistry, medicine, business administration, journalism, and law.

High Scholarship Record

According to Rev. Eugene J. Molloy, associate superintendent of schools of the Diocese of Brooklyn, in an article in the Brooklyn *Tablet*, nearly 3000 of the 5000 graduates of last June from the diocese's Catholic high schools have entered Catholic colleges, besides a small number enrolled in non-Catholic schools.

More than 10 per cent of the graduates won full or partial scholarships to approximately 70 colleges throughout the nation.

College More Important for Girls

An article in the September issue of *Grail*, "The Magazine of Catholic Marriage," argues that "a college education is more important for a girl than it is for a boy." The article was written by Rev. Andrew M. Greeley, who said that Catholics view college for their daughters with mixed emotions. College is a good thing, they admit, which enables girls to gain poise and self-confidence, and enables them to meet people—including perhaps a suitable future husband—but it is really not important toward being a good wife and mother. "Such reasoning," Father Greeley says, "is based on the very American notion that

(Concluded on page 66)



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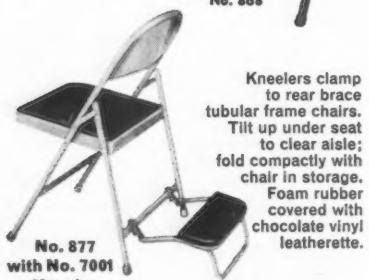
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Catholic Education News

(Concluded from page 64)

the purpose of college is to train people in the art of making a living." The real purpose of education, Father Greeley shows, is a fully developed mind. "It is a mind that examines the problem from every side, collects all the available facts from whatever the problem from every side, collects all the available facts from whatever possible source, balances the information at hand, and then arrives at a sound conclusion. It does not hesitate too long or run in too quickly. Then, after the formation of its judgment, it is able to express its opinion clearly and concisely." There is more to living, contends Father Greeley, than being a wife and mother. Some of the roles that are demanded of modern woman are her place in the neighborhood, in the nation, in the international community; as a cell in the Mystical Body, as a lay apostle, as a saint-to-be in married life. "None of these roles is easy. They all require knowledge and balanced judgment. A college education may not be essential to the multiple responsibilities of an American Catholic woman, but it certainly is a useful preparation for her duties, a preparation of which she cannot lightly be deprived. There is far more to being a wife and mother than washing and cooking, cleaning and mending, concludes Father Greeley.

Safety Rules for School Children

Whether children walk, ride a bicycle, or climb on a bus to get to school, they should have a set of rules for living, according to O. L. Hogsett, extension safety specialist at the University of Illinois. Knowing where and how to cross the street or road is important for children who walk to school. Children who obey authority, whether it is a school patrolman, policeman, teacher, or bus driver, are most likely to return home at the end of the day unharmed. If no one is there to guide them they must be taught to look, and see, in all directions before venturing into a crossing. When there are no sidewalks, they should walk so as to face oncoming traffic. Bicycle riders must not only obey all traffic signs and rules, but must be ready to give way to careless drivers. Bicyclists should use the righthand lane and keep close to the curb or edge of the road. Two rules are a must for bus passengers: Obey the driver at all times, and be watchful of careless drivers when entering and leaving the bus.

"Know Mass" Kit

The National Council of Catholic Men has produced a kit of materials designed to bring a greater understanding of the Mass to the laity. The kit consists of various programs that are centered around the Mass and can be conducted in parishes. The materials are to be used in conjunction with diocesan institutes on the Mass and daylong training days at which various programs on the Mass are outlined. The kit is the result of an increased demand by lay organizations for more materials on the Mass.

COMING CONVENTIONS

Jan. 26-30. The 1959 Annual Reading Institute at Temple University. The Reading Clinic Department of Psychology, Temple University. Registration at 8:00, January 26, Mitten Hall, Temple University, Broad and Berks Sts., Philadelphia 22, Pa.

A Tragedy In Chicago...

was told in grim detail recently in newspaper headlines across America. 88 children and three adults lost their lives in a Chicago school fire. The news stunned the nation.

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New Books

(Continued from page 52)

Fundamental Child Psychology

By Justin Pikunas, Ph.D. Cloth, 276 pp., \$3.50. The Bruce Publishing Co., Milwaukee 1, Wis.

A comprehensive textbook for classroom study of child psychology. Stresses development of personality and its interaction with environment and society. Places emphasis on the normal child but gives attention to the exceptional child. Based on extensive research and testing.

In his foreword to the book, Rev. Allan P. Garrell, S.J., dean of the graduate school at the University of Detroit, says: "This penetrative study of the child, written as a text for prospective teachers and as a guidebook for parents, admirably reflects Dr. Pikunas' excellent schooling in European scholarship and his familiarity and experience with American psychological experimentation and research."

The author, an associate professor of psychology at the University of Detroit and a senior staff consultant of Psychological Consultation Services in Detroit, holds a doctor's degree from the University of Munich and has done post-doctoral research at the University of Paris.

Each chapter of the book is concluded with a list of discussion questions and a list of references. The extensive bibliography is drawn from the best in European and American works on psychology. The appendix includes an extensive sample case study and a glossary of terms.

Mental Discipline in Modern Education

By Walter B. Kolesnik. Cloth, 231 pp., \$3.50. University of Wisconsin Press, Madison, Wis., 1958.

This book grew out of the author's doctoral dissertation at the University of Wisconsin, on "The Role of Mental Discipline in Twentieth Century Curriculum Theory." This book is apparently a more general statement of the problem of mental discipline, and a critical re-examination of the literature of the problem. The author, being a professor of education at the University of Detroit, gives a larger place to Catholic authors than is usual in general educational literature. A major difficulty in this problem is the term itself which the author says "has not always meant the same thing to all people, nor does it have a single universally accepted meaning today" (p. 3). To the author it signifies nothing more "than the psychological view that man's mental capacities can somehow be trained to operate more efficiently 'in general' and the philosophical conviction that such training constitutes one of the chief purposes of schooling." — Richard S. Fitzpatrick.

Psychical Phenomena

By Reginald Omez, O.P. Cloth, 144 pp., \$2.95. Hawthorn Books, New York 11, N.Y.

This volume in the Encyclopedia of Twentieth Century Catholicism takes up the unusual and mysterious psychical phenomena which go beyond the ordinary experiences of the normal known powers of the human soul. The presentation includes both present-day thinking as well as the history of the subject. Both the Catholic and scientific points of view are discussed in the final chapter.

James Gillis, Paulist

By James F. Finley, C.S.P. Cloth, 270 pp., \$3.95. Hanover House, Garden City, N.Y.

In the period of the 30's and early 40's one of the most prominent voices was that of

Father James Gillis, Paulist preacher, lecturer, and writer. Fearless and zealous in denouncing what appeared to him to be the evils of his day, he brought to his attack a devastating logic and a penetrating wit. There were those who agreed with him, and those who did not; but none could ignore him, and no one dared take him lightly. As a speaker for 12 years on the Catholic Hour, and as editor for 26 years of *The Catholic World*, Father Gillis made himself heard.

Still, this biography is that of James Gillis, the man — the good man, the great priest, the loyal member of the Paulist community. It is an honest biography, a penetrating one, revealing the shadows as well as the lights of his character. Father Gillis was a man — he had faults, and he knew them and fought them to the end. The lectures and sermons and editorials he produced were simply part of his duty, as he saw it, as a man and a priest.

This is good biography, and interesting. High school libraries could use it, as well as those of religious communities.

Desert Boy

By Wilfrid D. Hambly. Cloth, 127 pp.,

\$1.80 Benefic Press, Chicago 39, Ill.

A young boy who lives in the Sahara Desert finds adventure in his arid environment. Written with an authentic picture of the desert, its people, and way of life. The many photographs and drawings will interest and inform readers of all ages. The author writes with familiarity about the country in which he has spent much time as a researcher for various museums. A book for boys and girls in the upper elementary grades.

Clarence Darrow

By Iris Noble. Cloth, 192 pp., \$2.95. Julian Messner, Inc., New York 18, N.Y.

This is an adolescent biography of a controversial figure, a man who did much for the benefit of downtrodden people, but who also did much damage as an atheist and an advocate of a harmful liberalism. It would be of interest to speculate on the possible outcome of the anti-evolution Scopes trial if Darrow's legal antagonist had been a scholar who could define the scientific limits of the theory of evolution, rather than a superficial thinker like Bryan who could not speak with authority about science or religion.

(Concluded on page 68)

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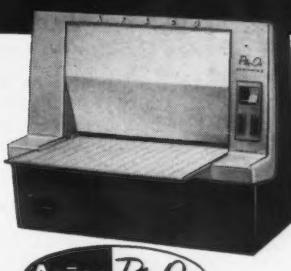
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New Books

(Concluded from page 67)

Family Guide to Teenage Health

By Edward T. Wilkes, M.D. Cloth, 261 pp., \$4. The Ronald Press Co., New York 10, N.Y., 1958.

This book as its title indicates is intended as a family guide to the medical problems of adolescence, and it would be a very useful guide for all high school teachers. Dr. Wilkes, a well-known physician beginning his experience as a pediatrician, has spent the past 15 years on the problem of adolescence. The book covers the field comprehensively in four parts. Part I deals with growth and de-

velopment considering such practical problems, besides the general problems of normal growth, as the shortness and tallness, and the fatness and thinness of this so-called awkward age. Naturally the problems of sex development receive basic attention. Part II deals with the problems of general health and has an interesting chapter on smoking, drinking, and habit-forming drugs. The third part deals with specific ailments of adolescents—skin, menstrual, glands, and the major diseases. The final section is psychological dealing with sex education, sex problems and abnormalities, emotional disturbances, and "growing into adulthood." —E. A. F.

Religion and Freedom

By Donald McDonald. Paper, 48 pp., 25 cents. The Fund for the Republic, Inc., New York 17, N.Y.

One of a series of publications issued in connection with the Fund for the Republic's study of basic issues underlying a free society. The study, conducted by ten distinguished Americans, was directed at clarifying fundamental religious and political questions concerning freedom and justice through forms and principles developed by eighteenth-century America.

An Introduction to American Education

By John T. Wahlquist and Patrick J. Ryan. Cloth, 488 pp., \$5. The Ronald Press Co., New York 10, N.Y.

This is a second edition; the original edition was published about ten years ago. It contains a great deal of useful statistical information about its two main types: teaching as a vocation, and the American public school system. Its principal value would probably be as a reference book, rather than as an introduction to American education in the first course in education. The teacher in training should get much of the information contained in this book incidentally rather than formally in an introductory course.—E. A. F.

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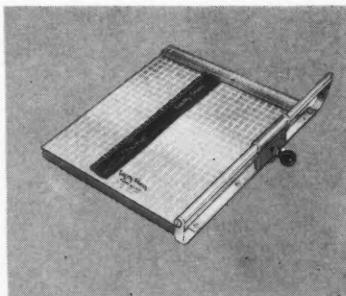
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Crown of Glory: The Life of Pope Pius XII

By Alden Hatch and Seamus Walshe. Cloth, 271 pp., \$4.95. Hawthorn Books, Inc., New York 11, N.Y.

The authors of this widely read biography of Pope Pius XII have done a fine bit of journalistic reporting in bringing the life story down to the death of the Pope in October, 1958. The new chapter is properly entitled, "The Last Full Years," and well it may be so termed. Additional photographs of the Pope after death and of his funeral procession are included in the book.

Effective Teaching in Secondary Schools

By W. M. Alexander & P. M. Halverson. Cloth, 575 pp., \$5.75. Rinehart & Co., Inc., New York 16, N.Y., 1956.

This book, designed for courses in general methods, is a reinterpretation of the teaching-learning method found in Dewey's *How We Think*. The authors define teaching method as the "teacher's efforts in the teacher-pupil relations to bring about individual and group problem-solving activities." They consider that teaching-learning situation best wherein teacher and pupils alike are searching for tenable solutions through individual reflection and group sharing.

As does Dewey, the authors maintain that the distinction between method and subject matter is invalid. There exists an essential unity between subject matter and the method of teaching it. Within this context they distinguish between teaching method and techniques. The Morrison plan, the socialized recitation, the lecture, etc., are considered techniques and only subsidiary to method. To demonstrate the meaning of this distinction, many examples are given which are supposed to assist the prospective teacher in applying the general principles of method proposed in the book.

Two parts of the book are devoted to an exposition of problem solving for group and individual learning. As such they contain material found in the majority of general methods texts adapted to the authors' point of view. Other parts of the book discuss most of the topics common to methods' texts such as lesson planning, evaluation of student progress, and classroom management.

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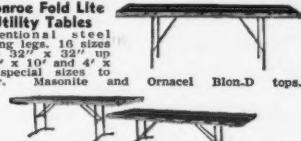
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Correcting Attitudes is Necessary in Teaching Menstrual Hygiene

Teaching menstrual hygiene to young girls baffles and embarrasses most mothers. No matter how free and easy is the relationship between mother and daughter, the subject is not easy to discuss and, actually, it is a rare mother who, herself, knows all the facts. As a result, young girls often reach maturity with an assortment of half-truths and with unhealthy attitudes and fears gleaned from gossip, imagination and other unreliable sources.

Here the parochial school can do much to correct errors and to create a wholesome attitude that can contribute to every young girl's happiness and the stability of her future life. A recent cross-country survey of 25 parochial schools, seminaries, and convents reveals that many teachers believe a candid, impersonal instruction in menstrual hygiene in school is a necessary complement to preliminary home instruction by parents.

"As religious teachers, we are primarily interested in the girls' proper attitude and appreciation of that special gift of God," explained a midwestern Sister of Charity who teaches hygiene to 13- and 14-year-olds. "Many of the girls have misinformation that smacks of remnants of old wives' tales," remarked another Sister teacher. "They consider menstruation a phenomenon rather than the normal natural function."

How far these attitudes persist was illustrated by the report of a priest who had given many retreats to high school girls. He said that questions often asked by girls "indicate a most unfortunate ignorance in the matter of menstruation. I have often found an ignorance that has been the occasion of many unnecessary fears and worries. Tranquillity in the matter of conscience is disturbed," he continued, "which often brings on serious tensions reflected in social contacts. I feel that it is imperative that this ignorance be dispelled and that the girls be prepared for the coming of the first menstrual period by a sane approach such as is presented in certain films and booklets that are available. My only suggestion when recommending the use of the instruction," he concluded, "is to bring God into the picture. We try to train our children to a greater appreciation and love of God and His work. Menstruation is a part of the divine plan of the Creator and for that reason it can be easily worked into a religion course or into the science courses

without a lot of 'hush-hush' attitude. It should be viewed as a part of life."

The survey stressed the importance of supplementary information prepared under the guidance of medical and educational experts, to be used even as early as grades 5 to 7. Many of the schools use the motion picture, "Molly Grows Up," for girls 9 to 14, either in regular hygiene classes or special sessions. There is also a filmstrip, "Confidence Because You Understand Menstruation," for girls 14 or older. Many teachers have found two booklets, "Growing Up and Liking It" and "How Shall I Tell My Daughter" useful both in school and at home. The films and booklets were prepared under the guidance of the educational staff of Personal Products Corp., Milltown, N. J., makers of Modess, in conjunction with medical and psychology specialists. They emphasize a healthy acceptance of the physical facts of growing up. These teaching aids are available free of charge; the film is offered on a loan basis.

"Some mothers want to give this information to their daughters themselves, which I feel is their own particular duty and privilege," wrote a Sister who teaches 12- and 13-year-olds in an East coast school. The teacher distributes booklets through the Home and School Association and the Room Mothers groups. "I think the mother is the best judge of a child's readiness," she continued, "and I think the instruction should be given at home and not through gossip that so many children are inclined to at this age. They should be taught that their bodies are sacred and that they should associate its functions with a sane, healthy, attitude." Others commented that too many mothers feel that since their own mother taught them nothing about menstrual hygiene, they are quite justified in allowing their daughters to drift into maturity without informed instruction. Such reasoning is unsound. It leaves a vacuum which imaginative and whispering children are bound to fill with disconcerting half-truths as well as sheer nonsense.

The director of the health service department of a large Catholic high school in New York City noted that although the study of menstrual hygiene is not included in the school's regular hygiene course, the subject is discussed with individual girls as the need arises. Many misconceptions are explained away. "And

when the facts are clear to them," she pointed out, "they are much more likely to get through their menstrual periods with no trouble at all."

Several of those surveyed traced this "initial shyness" right back to the home, where many an inhibited mother offers only a superficial explanation to her daughter. As a result, a sense of embarrassment is transmitted to the girl, and this, plus inadequate knowledge, has a profound and lasting impact on her viewpoint.

In general, there should be close cooperation between parents and teachers in teaching menstrual hygiene. One teacher reported she likes to speak to mothers, whenever possible, in order to be prepared to explain more clearly to the children any phases their parents may have found difficult to discuss. In another school, a Sister has given the girls booklets to take home and read with their mothers, who were requested to sign a note stating they had done so. "Every mother was grateful for our added interest," she reported.

Another Sister in a Pennsylvania school noted that while girls were most eager for instruction, they were hesitant to ask questions. "I usually have them write their questions," she advised. Another method is to ask preliminary questions in a class on menstrual hygiene to determine just how much the girls already know of the subject and to perceive their various attitudes. Class discussion periods, with either oral or written questions submitted by girls, were found helpful in dissipating the many old-fashioned notions and bugaboos about the menstrual period that create a perplexing aura of mystery. By documenting the answer to each question with the results of scientific research, the teachers tactfully and clearly explain the illogical reasoning behind these fears.

The keynote to the whole modern teaching program is the word "normal." By explaining in a direct, matter-of-fact fashion that both emotional and biological changes are a natural part of the growing up process (not an illness and not "the curse") and that a normal life can and should be led during the period, a foundation can be built for a serene, well-adjusted, and happy attitude. The parochial school, with its emphasis on the religious aspects, can contribute much toward this desirable goal.

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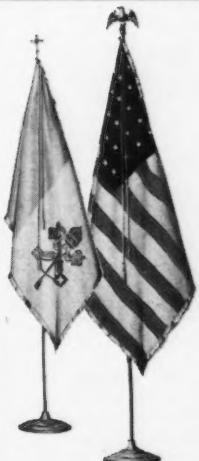
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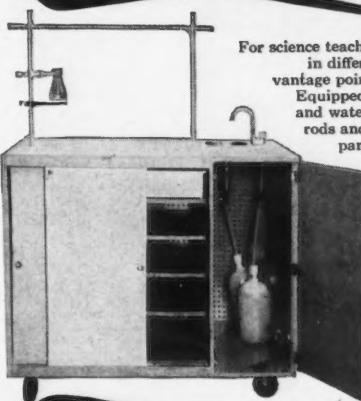
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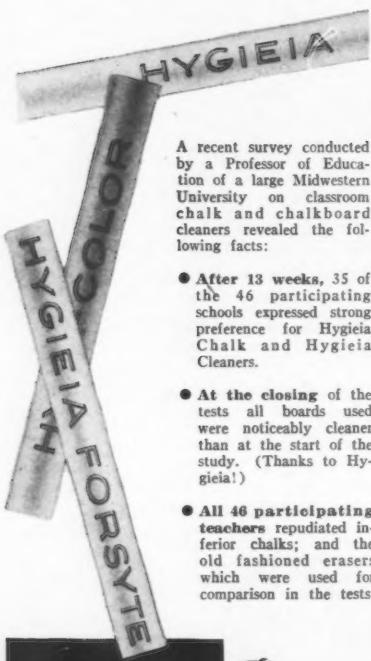
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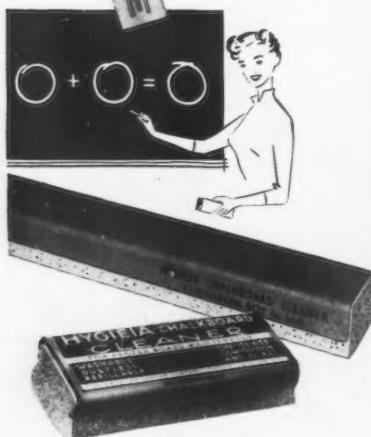
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The Chalkmaster is a new electrical cleaning device for chalkboards designed by Weber Costello, Chicago Heights, Ill. The easily portable cleaner has a special suction head which both erases and removes excess dust from chalkboards. The machine also cleans erasers



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by drawing up dust into a disposal bag. Because the erasers are cleaned by suction, chalk dust is not thrown into the air. The cleaner also picks up chalk dust from the chalk trough. One cleaning head does all the work, eliminating additional accessories.

(For Further Details Circle Index Code 01)

COLORFUL TEACHER'S DESK

Double pedestal styling and a 30 by 60-in. top are features of a new teacher's desk by Griggs Equipment, Inc., Belton, Tex. Tempo



Has Matching Chairs

Teachers Desk No. 996 has six large drawers, self-leveling tapered legs, and an all-welded steel frame. It may be ordered with a plastic top or hardwood top with plastic surface. Baked enamel finishes come in several colors: beige, gray, green, coral, or blue. Companion chairs are available in three styles to match the colors of the desk.

(For Further Details Circle Index Code 02)

(Continued on page 73)

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New Supplies

(Continued from page 72)

UPHOLSTERED FOLDING CHAIRS

Louis Rastetter & Sons Co., Fort Wayne, Ind., offers a line of folding chairs in a choice of 21 models, all with upholstered seats and many with padded backs. Leatherette upholstery comes in 17 bright colors. A steel hinge and brace construction adds strength to the chairs. Models are available in five wood finishes and two metallic finishes for magnesium chairs, with or without kneelers. Send for descriptive folder.

(For Further Details Circle Index Code 03)

AEROSOL RINSE INJECTOR

A new aerosol rinse injector attachment for mechanical dishwashers is offered by John Sexton & Co., Chicago 90, Ill. Fast-Dry is a device which injects a wetting agent under constant pressure, breaking the surface tension of the rinse water and causing droplets to run



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off immediately. According to the manufacturer, Fast-Dry completely eliminates film or spotting on china, glassware, and silverware and abolishes separate toweling or washing of glasses. The attachment consists of the aerosol can containing the wetting agent, a mechanical injector, and a monitor gauge to indicate when the can needs replacement. The completely automatic device has no moving parts and needs no electrical hookup, special plumbing, switches, or valves. Aerosol can fits any dishwashing machine and is easily replaced when empty.

(For Further Details Circle Index Code 04)

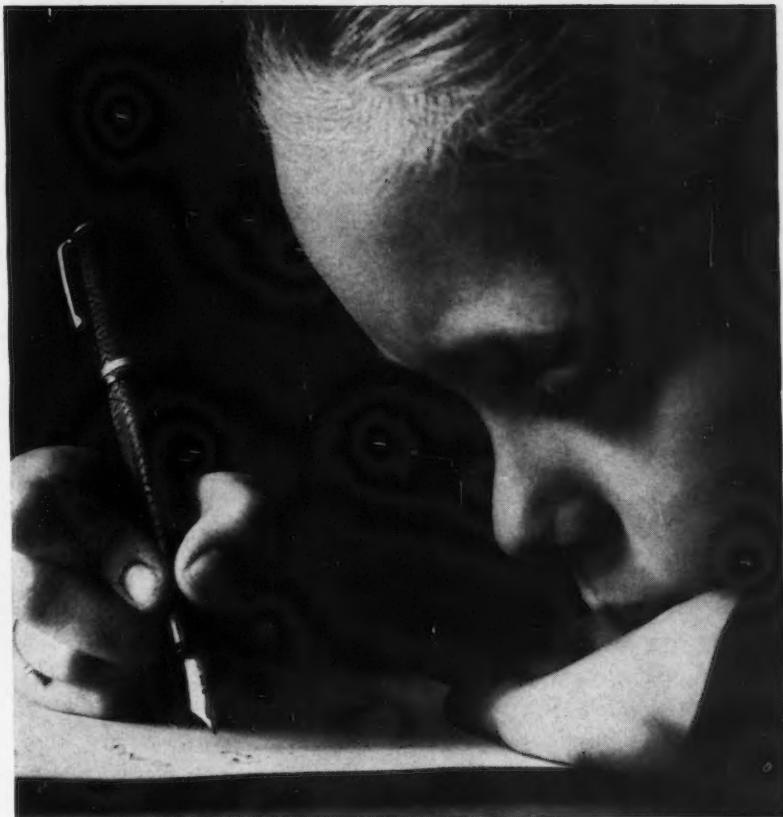
BALLPOINT WRITES ON GLASS

A ballpoint pen designed to write on even the glossiest surfaces without skipping has been introduced by Esterbrook Pen Co., Camden, N. J. Named the Scribe, it features a comfort grip that reduces writing fatigue, promises quick starts and smooth ink flow. The Super-Tex ballpoint has small intricate threads allowing the pen to write on many slick surfaces, including glass. Available in black, gray, red, beige, turquoise, and blue, and with either a fine or medium point.

(For Further Details Circle Index Code 05)

(Continued on page 74)

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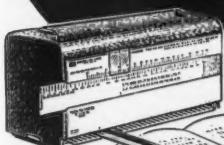
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New Supplies

(Continued from page 74)

ELECTRIC CALCULATOR

An electric adding machine with several new operating advantages has been announced by Remington Rand Div., Sperry Rand Corp., New York 10, N. Y. Model 93 has a balanced feature-key placement which allows rapid cal-



For Touch Operation

culation and permits the operator to realize immediately when a mistake is made, and in time to correct the error before it is included in the finished column of figures. All keys are located within the normal span of the operator's hand, encouraging touch operation. Automatic totals or subtotals are printed in red. Negative totals also appear in red, with an automatic "CR" symbol. Model 93 can be ordered in green, desert sage, white, or gray, in electric or manual models. Send for descriptive brochure No. A-1163.

(For Further Details Circle Index Code 08)

THREE NEW DUPLICATORS OFFERED

Three new models have been added to the Heyer Corp., Chicago 23, Ill., line of Mark III Conqueror spirit duplicators. Two of the models, 76A and 76B, are electric and feature an exclusive automatic start-stop control. The



Redesigned Duplicators

hand-operated machine, model 70, uses all the features and advantages of the electric models, except for the electric drive. Among the important new features incorporated into the machines is a redesigned feed table equipped with stripper fingers which permit only one sheet of paper to be fed at one time. The table allows feeding of thin paper to postcard weights automatically with no adjusting of rubber gripper pads. Adjustable wheels are easily moved to control edges of the paper, provide nonskip feeding down to the last

(Concluded on page 76)

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New Supplies

(Concluded from page 75)

copy area. An improved counter on the Mark III's provides top visibility and is easy to reset. Nylon gears used in the duplicators are silent, need no lubrication, and are long-wearing. According to the manufacturer, the drive works only in forward motion, does away with the reciprocal action of other mechanical drives, and eliminates the lurch that causes uneven printing. As many as five colors, written, typed, drawn, ruled, or traced on a spirit master, can be reproduced at one time. The duplicators reprint at the rate of 110 copies per minute.

(For Further Details Circle Index Code 009)

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An incombustible acoustical ceiling tile has been introduced by the Celotex Corp., Chicago 3, Ill. Known as Supracoustic Panels, the tiles can be ordered in 2 by 2-ft. or 2 by 4-ft. sizes. Supracoustic panels are coated with a special elasticized white paint that is easily washed, yet retains its original whiteness and sound absorbing quality. The panels have unusual pattern design, a result of textile-type spun glass fibers, presenting a pleasing appearance. They offer economical and durable installations.

(For Further Details Circle Index Code 010)

PRE-CUT DISPLAY LETTERS

A kit available from Mutual Aids, Los Angeles 27, Calif., contains multi-colored card-board letters for school display purposes. The kit has capital letters two inches high in sets of 180 letters, numbers, and signs; and 240 manuscript letters 1 1/4 inches high. The letters are pre-cut for instant use and come in colors of red, black, green, yellow, blue, and white. A packaged reusable adhesive, ordered separately, is used for mounting. The kit and adhesive each retail for one dollar. Send for free samples and more information.

(For Further Details Circle Index Code 011)

DURABLE CHALKBOARD DESIGNS

The Apex Crayon Co., Youngstown, Ohio, pioneers in the use of permanent crayons for chalkboard, has recently added Oil-board Templates to its line. The reusable templates are patterns to draw the American Flag in true colors, a graph chart for teaching of graphs, complete map of the United States, and a "G clef" musical scale on the chalkboards. A special cleaning compound called Removo is included with the templates. Send for an illustrated booklet which details the reasonably priced product.

(For Further Details Circle Index Code 012)

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A handy kit provides physical education teachers with full information on the proper use of trampolines written by authorities on gymnastics and trampolining. The kit includes a 44-page book, articles, check lists, tests, wall charts, a complete trampoline catalog, and a current issue of *Modern Gymnast*. Priced at \$1, the kit is available from the Nissen Trampoline Co., Cedar Rapids, Iowa.

(For Further Details Circle Index Code 013)

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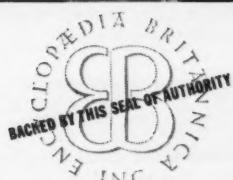
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